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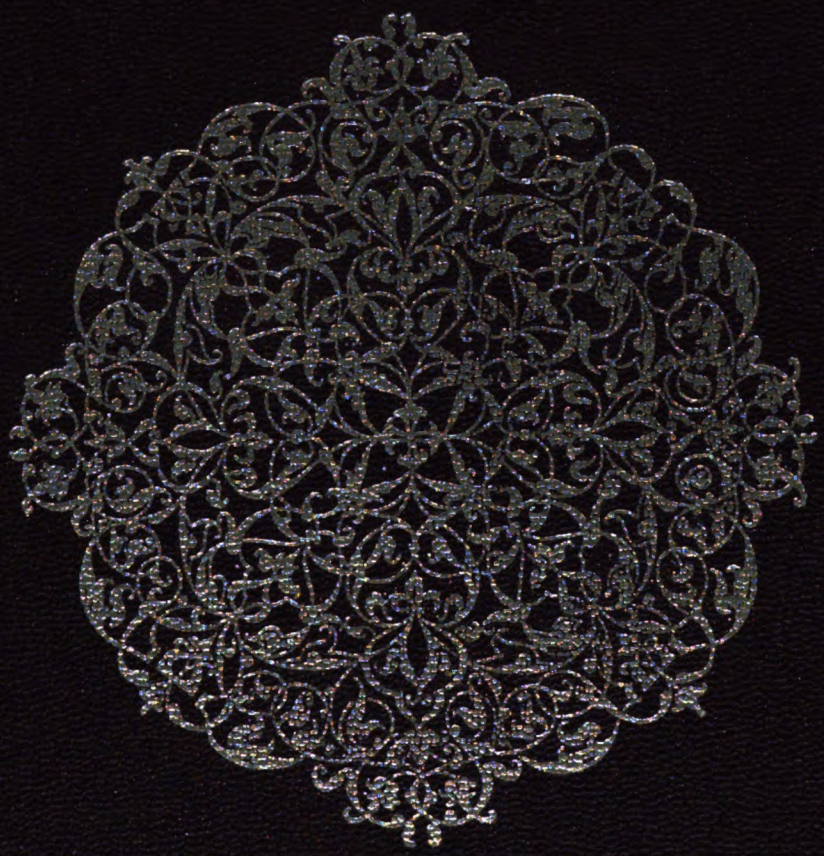
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PACER NOSCER, qui est in Coelis

SANCTIFICETUR Nomen Tuum. Adveniat Regnum Tuum.



FIAT Voluntas Tua, Sicut in Coelo, et in Terra. Panem Nostrum Quotidianum da

Nobis Hodie. Et Dimitte Nobis Debita Nostra, Sicut et Nos Dimittimus Debitoribus

Et ne nos Inducas in Tentationem Sed Libera nos a Malo. AMEN.

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THE

LORD'S PRAYER

IN 250 LANGUAGES

and

180 FORMS OF WRITING

Assembled by

PETRO MARIETTI

ROME 1870

REPRODUCED IN FACSIMILE

TOGETHER WITH EXPLANATORY NOTES

On all the Languages, the Exotic Scripts,
the History of Polyglot Collections of the Lord's
Prayer, and the 274 Different Border Compositions
Printed in the Book,

by

Wendell J. S. Krieg, Ph. D.



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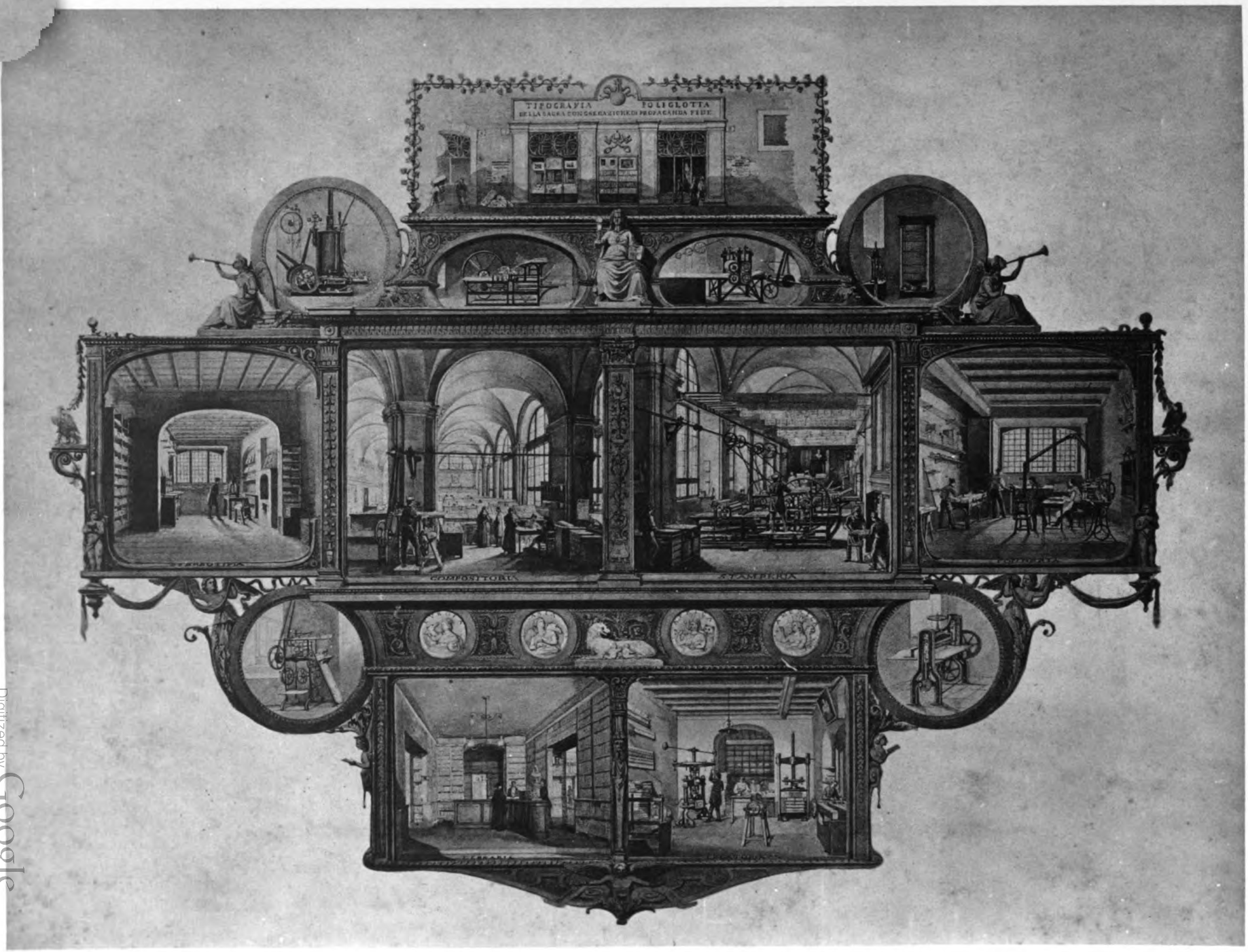
ORATIO DOMINICA

IN $\overline{\text{CCL}}$ · LINGVAS VERSA

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Lord's Prayer Polyglot

ORATIO DOMINICA

IN CCL · LINGVAS VERSA

ET

CLXXX · CHARACTERVM FORMIS

VEL NOSTRATIBVS VEL PEREGRINIS EXPRESSA

CVRANTE

PETRO MARIETTI

EQVITE TYPOGRAPHO PONTIFICIO

SOCIO ADMINISTRO

TYPOGRAPHEI

S. CONSILII DE PROPAGANDA FIDE



ROMAE

ANNO M·DCCC·LXX·

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1975

PIO · IX · PONTIFICI · MAXIMO

CONCILIVM · OECVMENICVM · VATICANVM

FAVSTE · FELICITER · INCHOANTI

SEXTO · IDVS · DECEMBRES · M·DCCC·LXIX

MAGNA · DEI · MATRE · AB · ORIGINE · IMMACVLATA

AVSPICE · ET · PATRONA

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BORDERLAND

Wendell J. S. Krieg, Ph. D.
1236 Hinman Avenue
Evanston, Illinois 60202

Evanston, Illinois 60204

Dear Recipient:

Long ago, now, in the shop of a dealer in rare books, I noticed a book bound in once-bright violet, — an unusual color in bookbindings. It contained the Lord's Prayer in 250 languages, each printed in a different style of type, with exotic alphabets used where appropriate for the language. (There still is no book in which a librarian can identify the language of all exotic scripts when accessioning books). Moreover, I determined that the prayer on each page was surrounded with a different typographical border arrangement. Most books with borders repeat after a few changes.

After buying it, I found that the book was printed at the Vatican, at the order of Pope Pius IX, in 1870, for presentation to each of the archbishops of the world who made up the First Vatican Council. With such a limited and elite distribution, no copies were ever sold. It is no surprise that neither the British Museum or the Bibliotheque Nationale shows a catalogue entry, nor even the Vatican Library: only prelates owned a copy.

So, recognizing the uniqueness, and its usefulness to librarians, linguists, and printers, I had the book exactly reprinted, without any changes. I spent a winter studying the scripts, the languages, and the

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borders.

I had the Latin preface translated to English, and appended that. I added a paragraph on each language, classified the scripts. and added examples, in the proper types, of all languages which had never been cast into type by 1870. 26 of these languages were not in the publication. A study and summary were made of other polyglot compilations of the Lord's Prayer, and added to the notes.

One hundred years having passed, the book became in the public domain, and could be reprinted by anyone. I found it difficult to get reviews in religious periodicals, or to sell copies to churches. The issue of 1000 copies went into storage for 15 years. Finally, having reached old age myself, and learning of the election of an especially progressive cardinal in Chicago I presented him with copies. His reception was most cordial and gracious. I have thus undertaken to send the 1000- copies to libraries, public and college in United States.

There are no more copies for gratis distribution, but the few remaining copies will be sent, postpaid, on receipt of twenty-five US dollars.

Sincerely yours,

Wendell J. S. Krieg.

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BEATISSIME PATER

Magnam hanc libris excudendis Officinam, christianae Fidei propagandae institutam, et veteri fama notissimam, quum primum SANCTITATI TUAE visum est, mihi ducendam et procurandam deferre, meque Socii Administri munere honestare; illud meum esse statui, ut tum decori eius et incremento, tum etiam compendiis tuendis inservirem.

Quod quidem consilium, BEATISSIME PATER, ita Deus Opt. Max. iuvit, ita munificentia TUA fovit, ut, quinto nondum confecto meae procurationis anno, Typographeum hoc nobilissimum novas artes, novas disciplinas, novam quodammodo vitam susceperit. Hic enim opifices

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stereotypi, et galvano–plastici; hic typis fundendis, et libris compingendis artifices; hic quidquid recentiores e re libraria invenerunt, et omnigena vel rerum, quarum indiget usus, vel fabrilium instrumentorum supellex.

Quorum profecto nonnisi initia videre contigit SANCTITATI TUAE, quum hasce Aedes, multo laxiores in praesens, priore anno provinciae meae placuit invisere, et singula circumspicere; et mecum una officinatores, quotquot tunc aderant, alloquio benignissimo, et Apostolica Benedictione recreare. Cuius quidem rei, quam titulo inscriptam posteris commendavimus, haesit animo nostro et memoria, et gratia sempiterna.

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Nunc vero, cum Nomini Tuo immortali ex hac celebratione Concilii Oecumenici, totius orbis Episcopis frequentissima, tantum gloriae accesserit; res ipsa monuit, ut Tibi, Beatissime Pater, de opere hoc universo praeclare merito, memoris iamdiu animi significationem aperirem, et exemplum aliquod Artium, quas diximus, Tuis oculis subiicerem, Maiestatique Tuae nuncuparem.

Quapropter facile mihi persuasi, illud maxime e re futurum, si Precem illam Dominicam, quae omnium linguarum concentu quotidie offertur, bis centum et quinquaginta linguis, et propriis magnae officinae formis iterarem, eo etiam consilio, ut vel haec excudendi

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Ars Ecclesiae Catholicae unitati obsequium quoddam, officiumque adhiberet. Quam Precem augustissimo Nomini Tuo inscriptam, ea, qua soles, benignitate excipias, rogo: et mihi meisque, et officinatoribus universis Apostolicam Benedictionem impertias.

Romae Ipso Theophaniae sollemni die anno M·DCCC·LXX·

Sanctitatis Maiestatisque Tuae

Humillimus Obsequentissimus Filius
Petrus Marietti

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PROOEMIVM

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PROOEMIVM

I, Conventus Antistitum catholicorum ad magnum Concilium Vaticanum occasio operis huius publicandi. II. Typographei Sacri Consilii Christiano Nomini Propagando status et conditio. III. Orationem dominicam variis expressam linguis plurimi ante ediderunt. IIII. Quid haec editio inter alias praestet. V. Ratio opportuna dispensandis linguis ex ipsius scientiae, quae de linguis est, legibus petita. VI. De quibus monendus lector.

I. Cum admirabili et numquam non praedicando divinae Providentiae consilio effectum sit, ut ex omnibus totius terrarum orbis partibus Romam advenerint ad magnum Concilium Vaticanum Ecclesiae catholicae Antistites, atque in hac Urbe, quae christiani nominis caput est atque arx munitissima, hisce nostris diebus, si umquam alias, vere *omnis lingua confiteatur quia Dominus Iesus Christus in gloria est Dei Patris* (Ep. ad Philipp. II, 11); nemo sane est, qui non iucundissimo sensu afficiatur, ac laetitiae et pietatis suae non velit significationes quam potest maximas exhibere. Curandum porro est, ut huius gaudii quam plurima exstent indicia, quae tantae gloriae qua nostra haec aetas, tanti beneficii quo nos omnes aucti sumus, memoriam posteritati commendent. Quare opportunum omnino visum est, ut etiam haec Officina libraria, quam Sacrum Consilium Catholicae Fidei Propagandae propriam habet, tale aliquod ederet monumentum, quod omnibus habitabilis terrae gentibus communem gratulationem testatam faceret luculentissime. Illud autem nullum aliud esse potest quam eiusmodi, quod et artis eius, quae diversarum gentium sermones et scribendi notas exhibere potest,

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specimen sit amplissimum, et quamdam simul imaginem et formam adumbret illius augusti Senatus, in quo Patres adsunt, omnium pene populorum linguis *gloriam Dei enarrantes*. Quod enim in sacris Litteris legimus, die christianae Pentecostes primo Apostolis in unum coactis *dispertitas linguas tamquam ignis apparuisse*. atque unam ex illis *supra singulos eorum sedisse*, qui *repleti sunt omnes Spiritu sancto et coeperunt loqui variis linguis* (Act. App. II); id cum semper in catholica Ecclesia iugiter perennare dicendum sit omnino, sic fatendum est, singulari prorsus ratione obtinere hoc tempore, quando catholici Episcopi *in nomine Christi congregati* Romae *adsunt, ut* cum Romano Pontifice *testimonium perhibeant Verbo Dei, et testimonium Iesu Christi, viamque Dei in veritate* cum Romano Pontifice *omnes homines doceant, Spiritu sancto duce* (Ex Allocutione habita in Vatic. Basil. Sacro Oecum. Concilio inchoando a SSmo Domino Nostro Pio IX). Nimirum est Roma est hoc tempore Coenaculum domus illius, Ecclesiam dico, ubi manent Petrus, scilicet Pius IX qui Petri locum dignitatemque obtinet, et ceteri Antistites, qui Romano Pontifici adsident tamquam Petro Apostoli; et Spiritus sanctus eos replet virtute sua; et omnes loquuntur variis linguis magnalia Dei. Sanctissimi igitur huius Conventus adumbrationem aliquam prae se ferre non immerito censebitur liber, qui varias linguas easque quamplurimas complectatur diversarum gentium concordi voce simul Deum collaudantium. Talis porro est iste, quem nunc edimus: in hoc enim linguis bis centum et quinquaginta redditam, et variis characterum formis, omnibus huius nostrae Officinae peculiaribus, expressam damus Orationem illam, quam Dominus Noster Iesus Christus omnes quotquot sumus homines edocere non est dedignatus, et quam *praeceptis salutaribus moniti et divina institutione formati* omnes *audemus dicere*. Spes autem est non inanis fore, ut

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hoc monumentum quadantenus si non omnino respondeat aut celebris huius Typographei nomini, aut recentioribus artis nostrae inventis, aut scientiae quae varias hominum linguas et ipsam sermonis naturam atque indolem pervestigat. Qua de re liceat nobis pauca quaedam fusius praefari.

II. Solent homines quidam, neque solum qui extra Italiam nati et a catholica fide alieni sunt, verum etiam nostrates atque eamdem ac nos religionem professi, contemptum prae se ferre eorum omnium, quae Italia, et praesertim quae habet Roma christiana, fecunda enimvero parens et altrix bonarum artium et hominum litteratorum: et fastidiosi praetercunt, quae quantaque Romani Pontifices, virtutis aeque ac doctrinae auspices et fautores providentissimi, bona atque emolumenta compararunt. Hinc porro, ne ab argumento nostro longius aberremus, si de arte libraria sermonem faciunt, res romanas vel negligunt vel irrident. At enim vel unum hoc nostrum Typographeum magnam illis admirationem movere posset. Vix enim Urbanus VIII Pontifex Maximus, ad nomen christianum idoneis Evangelii praeconibus amplificandum, alumnis ex Asia atque Africa Romam accitis nobilissimam aperuit Domum, voluit ut Officina ad libros peregrinis etiam linguis et characteribus edendos opportuna constitueretur. Haec vero, curante cumprimis Francisco Ingolio a secretis Sacri Consilii, omnibus quae ad magni typographei splendorem requiruntur vel ab initio instructa egregie fuit adeo, ut ipso altero anno, MDCXXVII, quindecim omnino numeraret typos diversarum linguarum proprios. Supellectilem porro in dies auxit suam, cum liberalitate Pontificum Romanorum et ipsius Sacri Consilii, tum sollerti eorum diligentia, qui Typographeo praefecti erant. Quos inter singulari laude cohonestandi pro merito sunt Constantinus Ruggerius, et Ioannes Christophorus Amaduzzius, qui praefectura funetus est ad annos duo et viginti. Cuius viri quae et quanta fuerit sollicitudo, egregie probant alphabeta bene multa

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exoticarum linguarum, quae ille edenda curavit et doctis prooemiis instruxit, et catalogus ab illo publicatus librorum qui ex Typographeo S. C. de Prop. Fide prodierunt ad annum usque MDCCLXXIII. Cum vero ibi recenseantur opera conscripta linguis octo supra viginti, quarum pleraeque propriis erant consignatae characteribus iisque non unius tantum formae ac moduli; quivis, modo aequum iudicem se praebeat, aestimare potest, quam dives nobilisque fuerit romana haec libraria Officina. Quod etiam praeclare testantur characterum specimina duo: alterum exhibens epigramma quatuor et quadraginta linguis redditum, quo Amaduzzius ipse Regem Sveciae typographicas officinas invisentem honorifice excepit: alterum anno MDCCLXXXXIII oblatum Aug. Federico Georgii Angliae regis filio, complectens carmina linguis exoticis triginta septem et variis characterum formis, quas inter quatuordecim ex iis, quas Orientis populi usurpant. Et nisi sub exitum superioris saeculi homines novarum rerum studiosi et impia perduellione effreni, vesana acti libidine, omnia Romae pessum dedissent, et quae pulcriora et splendidiora hic erant per vim abripientes, etiam nostrum Typographeum tum characterum formis tum reliquo exspoliassent instrumento, nulli fortasse ex celebrioribus officinis illud concederet vel dignitate vel optimarum rerum copia. Quod si nostra aetate multae sunt apud exteras gentes officinae, quae characterum apparatu atque elegantia romanae longe praestent; meminisse tamen nos oportet, hanc duobus saeculis labentibus facile primas obtinuisse, immo non solum exemplo et incitamento aliis fuisse, verum etiam illis divitias suas commodasse. Quod, si locus pateretur, idoneis argumentis et testimoniis evinci haud aegre posset. Certe ipse Ioannes Christophorus Wagenseilus in opere *Tela ignea Satanae* scribere non dubitavit: « Videram Romae illas magnificas augustasque aedes, quibus Collegium Propagandae Fidei nomen, ... instructas Praefecto Cardinale immensis

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opibus: et, quod ego maximum reputabam, Typographia quae omnes alias Europae characterum peregrinorum et in his oris vix numquam visorum apparatu facile superat.» Non tamen idcirco romanum Typographeum despectum iacere aut nullo in loco nunc habendum esse quis suspicetur. lacturam enim et ruinam, quam commemoravimus, brevi, si non omnino, magna saltem ex parte reparavit, auspiciis et munificentia Pontificum Romanorum, studium et sedulitas Francisci Cancellierii et aliorum, quibus ad hunc diem Typographei procuratio commissa fuit. Cuius rei fidem faciunt, praeter alia bene multa, duo iterum characterum specimina: quorum unum, vigintiquatuor linguis expressum exhibens insignem locum Paulli Ap. ex epistola ad Titum, officinatores et librarii dedicarunt Antonino Xaverio De Luca Patri Cardinali, quo die, postquam Typographeum ipsum vigilantissime moderatus esset, Aversorum Antistes fuit renunciatus: alterum quinque et quinquaginta linguas et multimodos praeferens typos Gregorio XVI Pont. Max. officinas benigne adeunti nuncupatum fuit anno MDCCCXXXXII. Nostris autem diebus Pius IX, vere Auctor et Tutor studiorum optimorum, etsi multis obiectus sit periculis, et gravissimis rerum difficultatibus prematur, numquam tamen cessat curas quoque suas eo vertere, ut decus et splendor huius Typographei non solum conservetur, sed etiam in dies augeatur quam plurimum. Quamobrem iure meritoque omnino, cum anno MDCCCLXVI, ipse Auspex faustitatis Typographeum nostrum praesentia et commendatione recreavit, laetitiae et obsequii testimonium oblatus illi est codex, qui primam partem capitis quarti ex Deuteronomio repraesentabat triginta linguis consignatam, et propriis cuiusque linguae characteribus expressam. Quod si novum hoc prodit in lucem specimen divitiarum etiam peregrinarum, quibus Typographeum est instructum, id profecto tanti Patris et Principis favori et studio referri debet acceptum.

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III. Iamvero specimen, quod nunc edimus, continet, ut diximus, Orationem dominicam bis centum et quinquaginta linguis, et multis omnino characterum formis traditam. Alias et pluries idem hoc consilium coeptum est a diversis hominibus, sive ut linguarum sermonisque ipsius scientia proficeret, sive etiam ut experimento comprobarentur typographicae artis commoda atque incrementa. Enimvero (ut potiores editiones tantum hic recenseamus, et eas praetereamus, quas dederunt Petrus D'Avity in *Descriptione quatuor partium mundi*, Claudius Duretus in *Thesauro linguarum Universi*, Barptolemaeus Georgievizus in *libro de moribus Turcarum*, Ioannes Bapt. Grammayeus in *libro qui centum versiones orationis dominicae complectitur*, Hieronymus Megiserus in *Specimine quinquaginta linguarum*, Ioannes Micraelius in *Pomerania*, Georgius Pistorius Mauerus in libro *Pater noster quadraginta linguis* germanice conscripto, Ioannes Bauterus in libro *Oratio Dominica quadraginta linguis*, Schilderbergerus in *Historia itineris sui*, Georgius Stiernhielmus in limine *Evangelii Gothici Ulphilae*, Bonaventura Vulcanius in opere *De litteris et lingua Getarum seu Gothorum*, Ioannes Wilkinsus in opere anglico *De lingua philosophica*, et si qui sunt alii) Theodorus Bibliander anno MDXXXXVIII Tiguri commentarium invulgavit *De Ratione communi omnium linguarum et litterarum*, in quo primus omnium, quantum novimus, orationem dominicam quatuordecim linguis consignatam exhibuit. Mox anno scilicet MDLV Conradus Gesnerus in opere, quod titulum praefert: *Mithridates seu de linguarum differentiis*, eamdem quinque et viginti linguis dedit: tum Gesneri opus Gaspar Waserus a se recensitum et libello commentario illustratum rursus edidit Tiguri anno MDCX. Sed antequam Waserus Mithridatem retractaret, Angelus Rocca, augustinianus, vir pietate atque doctrina omnino insignis, versionem Orationis dominicae sex et viginti linguis comprehensam Romae anno MDLXXXXI

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typis vaticanis iteraverat in *Appendice de dialectis hoc est de variis linguarum generibus*, quam adiunxit libris de *Bibliotheca Apost. Vatic. commentario illustrata*. Insequentibus annis linguarum numerus auctus oppido est. Namque Andreas Muellerus anno MDCLXXVI centum linguas complexus opus suum edidit: quod quatuor post annis Thomas Luedekenus iterum Berolini vulgavit, titulum praescribens: *Orationes orationum seu Orationis dominicae versiones praeter authenticam fere centum ad editionem a Barnimo Hagio* (intellige Andr. Muellerum) *traditae*. Porro editiones Muelleri et Luedekeni paullo post suis curis adornarunt Gottofr. Starkius et B. Mottus: et hic quidem illam Luedekeni iteravit Londini anno MDCCI et titulum fecit: *Oratio Dominica* Πολύγλωττος *plus centum linguis versionibus aut characteribus reddita et expressa;* Starkius vero illam Muelleri anno MDCCV Berolini dedit titulo: Α καὶ Ω. *Alphabeta ac notae diversarum linguarum pene septuaginta, tum et versiones orationis dominicae prope centum, collecta et illustrata ab Andrea Mullero*. Gliscentibus vero studiis eruditorum hominum in perscrutanda linguarum cum varietate, tum similitudine, quae saeculo XVIII labente exhibitae sunt Orationis dominicae versiones, sive linguarum numero sive characterum formis superiores omnes longe vicerunt. Et primo quidem memorandus est Ioannes Chamberlaynius, qui centum et quinquaginta duas linguas comprehendens anno MDCCXV Amstelodami librum edidit: *Oratio Dominica in diversas omnium fere gentium linguas versa et propriis cuiusque linguae characteribus expressa*. Post Chamberlaynium Beniaminus Schultzus Lipsiae anno MDCCXXXXVIII publicavit alphabeta centum linguarum et versiones ducentas Orationis dominicae. At in tam nobili contentione palmam tulit Laurentius Hervas, sodalis e Societate Iesu, vir eruditissimus, et in opere italico, quod Caesenae anno MDCCLXXXI vulgatum est, tercentis et amplius versionibus mirandum sane

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Linguarum Specimen dedit. Sed Hervam ipsum excepit et superavit Ioannes Christophorus Adelungus, opus magnae molis aggressus titulo eodem, quo Gesnerus suum ornaverat, scilicet *Mithridates sive Scientia generatis linguarum*. Constat opus quatuor voluminibus (quorum primum ipse edidit anno MDCCCVI; atque illo demortuo, tria reliqua Severinus Vaterus); et praeter linguarum historiam et quam plurima ex omnibus pene linguis vocabula invicem collata, ad quingentas continet versiones Orationis Dominicae. Interea vero dum Adelungus suas lucubrationes adornabat, duo officinatores librarii magni nominis, alter in Gallia I. I. Marcel, alter in Italia Ioan. Bapt. Bodonius, elegantissimos codices e suis typographeis emiserunt, nimirum: *Oratio Dominica CL linguis versa et propriis cuiusque linguae characteribus expressa. Parisiis Typ. imper. MDCCCV: Oratio Dominica in CLV linguas versa et exoticis characteribus plerumque expressa. Parmae Typis bodonianis MDCCCVI.* Quibus codicibus, quos egregie commendant typorum concinnitas ac ornatus, placet alium adiungere: *Oratio Dominica polyglotta singularum linguarum characteribus expressa et delineationibus Alberti Dureri cincta, edità a Fr. Xav. Stoeger. Monachii. E lithogr. I. B. Dressely MDCCCXXXVIII,* qui licet tres et quadraginta tantummodo versiones exhibeat, magnam tamen sibi laudem vindicat ab ipsis Dureri diagrammatis. Nec vero praetereundum est *Specimen editionum Sacrarum Litterarum linguis gentium Orientis,* quod anglice conscriptum anno MDCCCXVIII Serampouri in India vulgarunt *Fratres,* sic enim vocitantur, *Missionis Serampouranae:* opus non parvo in pretio habendum, quod Orationem dominicam earum gentium linguis et propriis characteribus uno et quinquaginta reddat, et quadraginta linguas praeferat, quas frustra quis quaerat in codicibus ipsis vel Chamberlaynii vel Marcelli aut Bodonii. Post haec Ioannes Uldaricus Krausenus et Ioan. Christoph. Wagnernus Habs-

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purgi iterum publicarunt *Orationem dominicam plus centum linguis versionibus aut characteribus redditam et expressam, editione,* ut titulus ipse germanice scriptus praefert, *novissima, speciminibus variis quam priores auctiore.* Postremo memorandus est omnium praestantissimus liber, *Oratio dominica polyglotta DCCCXV linguis et dialectis, studio et labore Aloisii Aver. Viennae. E typogr. imper. MDCCCXXXXVII,* in quo linguarum numerus amplissimus cum elegantia typorum atque omni apparatu, quo typographicae artis nobilitas continetur, egregie contendit. De illo autem hoc unum praestat dicere, exhiberi in eo sexcentum et octo versiones Orationis dominicae characteribus latinis expressas et dispertitas pro variis orbis terrarum regionibus, quas inhabitant populi unaquaque utentes lingua; tum bis centum et octo redditas peregrinis characteribus iisque singularum gentium propriis. Quale autem hoc quantumque sit, quivis intelligere per se facile potest.

III. Atque haec omnia praeclara enimvero monumenta describere placuit, non modo quod ab illorum recensione ornamentum aliquod nostris paginis accedet, verum etiam idcirco quod incitamento nobis fuerunt, ut opus non absimile adoriri, atque eius laudis, quam viri de sermonis scientia et de arte libraria insigniter meriti sibi pepererunt, in partem venire contenderemus. Qui vero nos redarguat, quod maiora viribus audere voluerimus, confidimus neminem futurum. Quantumvis enim liber noster de pretio atque honore concedat nonnullis eorum, qui nos antecesserunt; tamen si quis linguarum, quas complexi sumus, numerum et varietatem consideret; si formarum characterumque copiam, et si non omnium, plurimorum saltem, eorum etiam qui peregrini sunt, elegantiam spectet; si diagrammata praeterea, quae paginas omnes, singulis suum, circumscribunt, attente inspiciat; si cetera ornamenta, quae demum cumque sint, quae a recentioribus artis nostrae inventis mutuati sumus, expendat;

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tum etiam si animo recolat, quae superius de Typographei ratione et statu breviter attigimus; profecto existimabit, opus hoc si non primas, certe non extremas dignum esse quod ferat. Linguae et dialecti enumerantur bis centum et quinquaginta, quem numerum pauci sane erunt libri qui excedant: versiones porro, quo essent accuratissimae, doctis oppido viris et linguas probe callentibus vel perpendendas vel retractandas vel de novo conficiendas commisimus: denique nulli parcendum labori nobis persuasum habuimus, ut Oratio dominica per nos apte repraesentaretur propriis populorum ubique degentium linguis. Quae nostra diligentia iis potissimum probabitur, qui variarum gentium loquelas inter se conferre, atque ex instituta comparatione ipsam sermonis vim et rationem perscrutari connituntur. Characteres autem, qui tot tamque varias linguas exprimunt, Typographei S. C. de Propaganda Fide proprii privique sunt omnes. Sunt autem centum octoginta, quorum plerique peregrini, atque inter hos ad sexaginta quinque linguarum orientalium: pluribus vero eorum multiplex est forma, atque alia cum specie, tum magnitudine. Indicem omnium subtexemus ad calcem operis, ut harum rerum studiosi possint cognoscere non solum qui sit eorum numerus, sed etiam quaenam formae et cuiusmodi singulae sint moduli, sive, ut nunc loquuntur, quot *puncta* singularum *corpora* dimetiantur. Nolumus fucum inepte gloriosi facere, sed romano Typographeo atque operi etiam nostro suam vindicare laudem.

v. Quod vero spectat ad ordinem, quem persequuti sumus in linguis digerendis, illud accuravimus, ut scientiae, quae de linguis est, rationi et legibus responderet. Etenim si vim naturamque sermonis in universum perpendamus, deprehendimus, illum constare simplicibus omnino elementis iisque primis, quas *radices* vocant. Hae porro una tantum syllaba constant, et vel eae per se consistunt ita, ut singulae totidem efforment verba; vel duae simul cohaerent et coalescunt

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in unicam tantummodo vocem. Quod duplici ratione potest contingere: nam vel alterutra tantum immutatur, altera manet integra omnino: vel ambae novam quodammodo formam induunt varieque flectuntur. Porro cum quae simpliciora et universaliora sunt, primaeva esse constet; idcirco in historia sermonis tres veluti distinguuntur aetates. In harum prima radices ipsae totidem erant verba, atque adeo sermo verbis constabat unius tantum syllabae, sive erat μονοσύλλαβος (qualis est lingua Sinensium). In secunda ad singulas voces exprimendas binae aut etiam plures coniunguntur radices: atque altera quidem manet integra, altera subiungitur varieque immutatur, atque in ea vox ipsa consistit; ita ut aliam atque aliam vocabula praeseferant significationem, prout aliter atque aliter desinunt (quod videre est in linguis quas *turanicas* seu *mongolicas* vocant). Eiusmodi autem sermo cum radices veluti glutine quodam inter se iunctas habeat, *adglutinatus* seu *adglutinans* fere nuncupatur. In tertia demum aetate radices, quae singula conficiunt verba, varie afficiuntur omnes, et immutatae simul atque invicem coalescunt in unam vocem (qualis ratio est linguarum quas *aryanas* seu *iapheticas,* praecipue vero illarum quas appellant *semiticas).* Ac sermo, qui talis sit, *organicus* dici solet, quod radices, quibus unaquaeque vox constat, non integrae per se sint, atque ad unum efficiendum conspirent, veluti partes quae instrumentum sive organum componunt. Quamobrem qui vellet ex hac disciplinae lege linguas dispertiri, eas in tres dirimeret ordines oporteret: ac primo μονοσυλλάβους recenseret, altero loco *adglutinantes,* postremo *organicas.* Ad haec linguas quae singularum gentium propriae sunt invicem componentes viri docti, atque earum naturam sedulo dispicientes, animadverterunt, eas esse quarumdam proprietates, ut cognationem et affinitatem aliquam inter illas constituant. Hinc factum est, ut linguae in suas *familias* dividendas accurate sanxerint. Ac duae quidem sunt praecipuae linguarum

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familiae, *iaphetica* et *semitica*, quibus etiam nomen fecerunt primae *indo-europaeam* seu *aryanam*, alteri *syro-arabicam*. Quorum nominum ea est ratio, quod linguae iapheticae eorum sint populorum, si generatim loquamur, qui Europam atque Indiam occupant, et ab vetustissima, ut videtur, gente orti sunt, quam *Aryanam* putant. Erant quippe Aryani populus Indiam obtinens, quae idcirco *sedes Aryanorum* dicta est. Quamvis enim in recentiore lingua sanskrita, si Maximiliano Muellero fidem habemus, *ârya nobilem* seu *honesto loco natum* significet; olim tamen, spectata vocis origine, idem valuit atque *agricola* et *paterfamilias*; atque adeo nomen inde accepit gens universa. Quod vero pertinet ad linguas semiticas, earum familiam *syro-arabicam* solent inscribere, quod eiusmodi utantur sermone qui in Syria atque Arabia sedem habent vel ab iis originem petunt. Singulae porro familiae, ut usitatis loquamur vocibus, in quosdam diribentur ramos, vel alias complectuntur familias minores, pro cognationis gradu quo inter se linguae devinciuntur. Verum sunt praeterea multae admodum linguae, quas loquuntur populi varias, quantumvis dissitas, regiones Europae, Asiae, Polynesiae, atque Africam et Americam ipsam inhabitantes. Quae cum numero sint pene innumerae neque satis adhuc notae; ex earum vero notitia ut ut manca et imperfecta illud pateat, eas neque aryanae vel semiticae familiis subiici posse, neque ipsas inter se certas familias constituere; hinc mos invaluit, ut earum quidam ordines discriminentur. Horum praecipuum vocant *turanicum* (nomine a *Turaniis* indito, qui, teste Muellero, alii sunt ab Aryanis, utpote qui stabiles sedes non habuerint), et linguas, quae hoc nomine comprehenduntur, dispertiri solent in varias regiones apud quas obtinent. Neque tamen eae veluti prorsus invicem seiunctae et secretae habendae sunt; vinculo enim aliquo continentur, quamvis longissimis intervallis regiones illae distent. Cuius rei exemplum habes in

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linguis Americae septemtrionalis, quas cum asianis colligatas atque ex Asia una cum gente ipsa derivatas esse, concors pene est sententia hominum eruditorum. Praeter autem linguas aryanas, semiticas ac turanicas, est lingua Sinensium aliaeque μονοσύλλαβοι, quae per se considerandae nec ad ullam ex illis familiis referendae sunt. Iam vero ad ipsam linguarum proprietatem cognationemque respectum habentes in opere hoc nostro, linguas dispertiemur in μονοσυλλάβους, aryanas, semiticas et turanicas; atque adeo in quatuor partes divisus erit hic liber. Neque tamen ab iis quae μονοσύλλαβοι sunt initium ducemus, neque ab aryanis; sed a semiticis, cum alias ob caussas, tum idcirco quod inter illas lingua sancta utique censeatur, qua sacrae Litterae ipso Dei numine sunt consignatae. Pars igitur prima linguas comprehendit semiticas, quarum constituuntur tres rami: hebraicus, aramaicus, arabus. Pars secunda habet linguas aryanas, quas divisimus in familias quinque: *indo-iranicam*, cui subiiciuntur idiomata indica et persica; *celticam; italo-hellenicam*, ad quam referuntur idiomata itala et graeca; *vendicam* seu *letto-slavicam*, ad quam spectant idiomata lettica et slavica; demum *teutonicam*: linguae autem *cantabricae* locum peculiarem adsignavimus post familiam indo-iranicam. Pars tertia continet linguas turanicas seu mongolicas, quas dispertiemur (ut ipsarum indoles et conditio postulat) pro variis regionibus apud quas vigent aut olim viguerunt: et primo quidem loco dabimus idiomata cum septemtrionalia tum meridionalia Europae, Asiae et Polynesiae; altero idiomata africana; tertio americana item meridionalia et septemtrionalia. Denique pars quarta refert idiomata monosyllabica; quibus adnectere placuit characteres hieroglyphicos. Neque libet heic immorari in percensendis singulis vel linguis vel dialectis, quae ad unamquamque partem vel familiam aut ramum referuntur: uno enim conspectu id patebit indicem legentibus. Ceterum scientiam ipsam sermonis, quae nostris

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praesertim diebus tam diligenti colitur opera, dispositio linguarum a nobis instituta iuvabit quamplurimum. Ea enim est, quam requirit scientiae ipsius ratio; et accurate, quantum fieri potuit, ostendit vinculum, quo variae inter se linguae obstringuntur; atque harum naturam sic prodit, ut quamvis multae sint et ab aliis atque aliis omnino gentibus usurpatae, ab una tamen oriri veluti sorores ab una matre, licet facie et forma dissimiles, censendae sint. Atque cum de hoc ordine vix solliciti fuerint plerique eorum, qui ante nos Orationis dominicae versiones invulgarunt, non exigua operi nostro ab illo augebitur commendatio.

VI. Porro sunt pauca quaedam, de quibus lectores admonere opportunum censemus. Et primo linguam etruscam retulimus ad ramum hebraicum, auctoritatem sequuti eorum, qui veterum Etruscorum linguam hebraicae linguae affinem censent, vel in eam sententiam inclinant. Ad haec linguam tamulicam plurimi habent utique tamquam vel dialectum vel linguam enatam ex antiquiore sanskrita: sed multis iisque praeclaris argumentis duo eruditi viri, *Missionarii Apostolici Congregationis missionum ad exteras gentes,* in praefatione ad Lexicon tamulicum, quod Pondicerii invulgarunt anno MDCCCLXII, contenderunt ac propemodum non persuaserunt, non solum non derivari a sanskrita, sed aliam esse linguam, ut vocant matrem, quae suos habet dialectos telinganam, canaranam et malcalamam. Nos illam recensuimus inter turanicas. Atque etiam inter has lingua cantabrica optimo iure fortasse habere locum posset, non secus ac lingua hungarica, cuius illam bene multi non absimilem arbitrantur. Verum cum res adhuc in incerto, neque satis eius linguae constitutio perspecta sit, illam descripsimus inter aryanas, quin tamen aliquid definiremus aut illam proprie familiae alicui subiiceremus. Praeterea, recepta consuetudine, nos etiam familiam *letto-slavicam* nuncupavimus, licet eiusmodi nomen rei veritati non absolute respondeat. Etenim quamvis multa habeantur sla-

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vonicae et lituanicae linguis communia, tamen aliae prorsus sunt, neque possunt ad eamdem revocari familiam. Adde, quod nomen letto-slavicum videtur negligere id quod praecipuum est, cum letticum idioma ita comparatum sit lituanico, uti russicum slavonico antiquiori seu *palaeo-slavonico*, aut uti sanskrito prakritum. Quamobrem duae accuratius familiae secernendae essent. Atque id etiam dictum volumus de aliis maioribus familiis, quas ut indo-iranicam et italo-hellenicam diceremus, aliorum exemplum a nobis impetravit: verum in duas minores ex earum natura dispertiri facile possent. Postremo illud monemus, festinantibus atque imprudentibus operis quaedam excidisse, quae excusare nolumus, sed veniam aliquam illis deprecari. Ut porro alia omittamus, quivis animadvertet idiomata celtica familiam inscribi debuisse; tum iaponicae linguae non inter μονοσυλλάβους sed inter turanicas locum tribuendum fuisse. Sed accuratior index, quem post dabimus, errata haec submovebit.

Atque hic tandem finem faciemus: satis enim atque abunde sumus praefati. Si, quam concitavimus exspectationem, opus nostrum non sustinebit, aequos et benignos iudices non tamen nobis defuturos confidimus. Ceterum praeclare nobiscum actum existimabimus, si hic liber, quod ab initio diximus, atque hoc specimen divitiarum Romani Typographei, referre quomodocumque possit adumbrationem aliquam illius sanctissimi Conventus, ad quem Antistites gentium omnis linguae convenerunt, et cui gloriam et decus augere pro nostris viribus grato obsequentique animo contendimus.

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PARS PRIMA

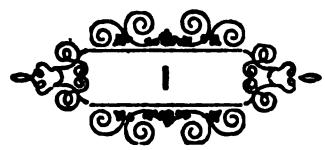
LINGUAS SEMITICAS

COMPREHENDENS

RAMUS HEBRAICUS

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ORATIO DOMINICA

HEBRAICE

אָבִינוּ שֶׁבַּשָּׁמַיִם יִתְקַדַּשׁ שִׁמְךָ : תָּבוֹא מַלְכוּתֶךָ : יֵעָשֶׂה
רְצוֹנְךָ כַּאֲשֶׁר בַּשָּׁמַיִם כֵּן בָּאָרֶץ : לַחְמֵנוּ עַל־חֻקּוּם תֵּן לָנוּ
הַיּוֹם : וּמְחוֹל לָנוּ חוֹבוֹתֵינוּ כַּאֲשֶׁר אֲנוּ מוֹחֲלִים לְבַעֲלֵי
חוֹבוֹתֵינוּ : וְאַל־תְּבִיאֵנוּ לִידֵי נִסָּיוֹן : אֶלָּא חַצִּילֵנוּ: מֵרָע
אָמֵן

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HEBRAICE

אבינו שבשמים יתקדש שמך : תבוא מלכותך : יעשה רצונך כאשר בשמים כן בארץ :
לחמנו תמידי תן לנו היום : ומחול לנו חובותינו כאשר אנו מוחלים לחיבים לנו : ואל תביאנו לידי
נסיון : והצילנו מכל רע : אמן

אבינו שבשמים יתקדש שמך : תבוא מלכותך : יעשה רצונך כאשר בשמים
כן בארץ : לחמנו תמידי תן לנו היום : ומחול לנו חובותינו כאשר אנו מוחלים
לחיבים לנו : ואל תביאנו לידי נסיון: והצילנו מכל רע : אמן

אבינו שבשמים יתקדש שמך : תבוא מלכותך : יעשה רצונך
כאשר בשמים כן בארץ : לחמנו תמידי תן לנו היום : ומחול
לנו חובותינו כאשר אנו מוחלים לחיבים לנו : ואל תביאנו לידי
נסיון : והצילנו מכל רע : אמן

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HEBRAICE

אבינו שבשמים יתקדש שמך :
תבוא מלכותך : יעשה רצונך כאשר
בשמים כן בארץ : לחמנו תמידי
תן לנו היום : ומחול לנו חובותינו
כאשר אנו מוחלים לחיבים לנו :
ואל תביאנו לידי נסיון : והצילנו
מכל רע : אמן

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HEBRAICE

אבינו שבשמים יתקדש
שמך: תבוא מלכותך: יעשה
רצונך כאשר בשמים כן
בארץ: לחמנו תמידי תן
לנו היום: ומחול לנו
חובותינו כאשר אנו
מוחלים לחיבים לנו: ואל
תביאנו לידי נסיון: והצילנו
מכל רע: אמן

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HEBRAICE

אבינו שבשמים
יתקדש שמך: תבוא
מלכותך:
יעשה רצונך כאשר
בשמים כן
בארץ:

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II

ORATIO DOMINICA

RABBINICE

אבינו שבשמים : יתקדש שמך : תבא מלכותך : יעשה רצונך כאשר בשמים : וכן לנו היום לחם חוקנו : ומחול לנו את חובותינו כמו שגם אנחנו מוחלים לחייבים עלינו : ואל תביאנו לידי נסיון : והצילנו מכל רע : אמן :

אבינו שבשמים : יתקדש שמך : תבא מלכותך : יעשה רצונך כאשר בשמים : וכן לנו היום לחם חוקנו : ומחול לנו את חובותינו כמו שגם אנחנו מוחלים לחייבים עלינו : ואל תביאנו לידי נסיון : והצילנו מכל רע : אמן :

אבינו שבשמים : יתקדש שמך : תבא מלכותך : יעשה רצונך כאשר בשמים : וכן לנו היום לחם חוקנו : ומחול לנו את חובותינו כמו שגם אנחנו מוחלים לחייבים עלינו : ואל תביאנו לידי נסיון : והצילנו מכל רע : אמן :

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III

ORATIO DOMINICA

SAMARITANA

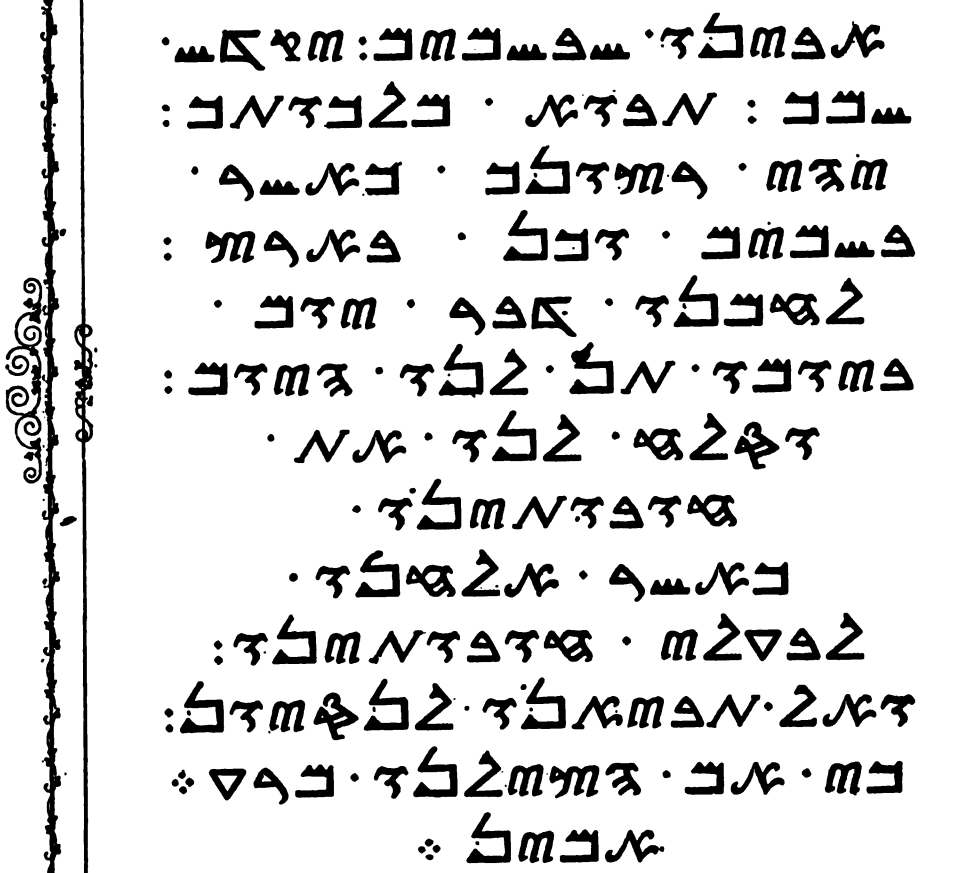
DIALECTO

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SAMARITANA

DIALECTO·



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IV

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LINGUA ETRUSCA

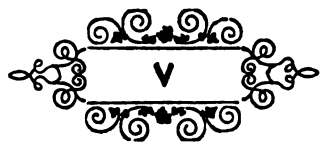
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RAMUS ARAMAICUS

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ORATIO DOMINICA

SYRIACE

ܐܒܘܢ ܕܒܫܡܝܐ ܢܬܩܕܫ ܫܡܟ ܬܐܬܐ ܡܠܟܘܬܟ ܢܗܘܐ ܨܒܝܢܟ
ܐܝܟ ܕܒܫܡܝܐ ܐܦ ܒܐܪܥܐ ܠܚܡܐ ܕܣܢܝܩܢ ܗܒ ܠܢ ܝܘܡܢ
ܘܫܒܘܩ ܠܢ ܚܘܒܝܢ ܘܚܛܝܬܝܢ ܐܦ ܚܢܢ ܫܒܩܝܢ ܠܟܠ ܕܚܝܒ
ܠܢ ܘܠܐ ܬܥܠܝܢ ܠܢ ܠܢܣܝܘܢ ܐܠܐ ܦܨܝܢ ܡܢ ܒܝܫܐ ܡܛܠ
ܕܝܠܟ ܗܝ ܡܠܟܘܬܐ ܘܚܝܠܐ ܘܫܒܚܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ۞

ابون دبشمايا نتقدش شمك تاتا ملكوتك نهوا صبيانك
أيك دبشمايا أف بارعا ها لحمنا دسونقنا هبلن حوبينا وخطيانا
أف حنان لا لعلينا لنجوصا ولا تعلنا لنسيونا إلا فصنا
من بيشا. متول ديلك هي ملكوتا وحيلا وشبحتا لعالمي عالمين
آمين ۞

ORATIO DOMINICA

SYRIACE

ܐܒܝܢ ܕܒܫܡܝܐ ܢܬܩܕܫ ܫܡܟ ܬܐܬܐ ܡܠܟܘܬܟ ܢܗܘܐ
ܨܒܝܢܟ ܐܝܟ ܒܫܡܝܐ ܐܦ ܒܐܪܥܐ ܗܒ ܠܢ ܠܚܡ
ܣܝܢܢ ܕܡܬܚܢ ܘܫܒܘ ܠܢ ܚܘܒܝܢ ܐܝܟ ܕܐܦ ܚܢܢ
ܫܒܩܢ ܠܚܝܒܝ ܘܠܐ ܬܥܠܝܢ ܠܢ ܠܢܣܝܘܢ ܐܠܐ
ܦܨܝܢ ܡܢ ܒܝܫܐ ܡܛܠ ܕܝܠܟ ܗܝ ܡܠܟܘܬܐ
ܘܚܝܠܐ ܘܫܘܒܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ۞

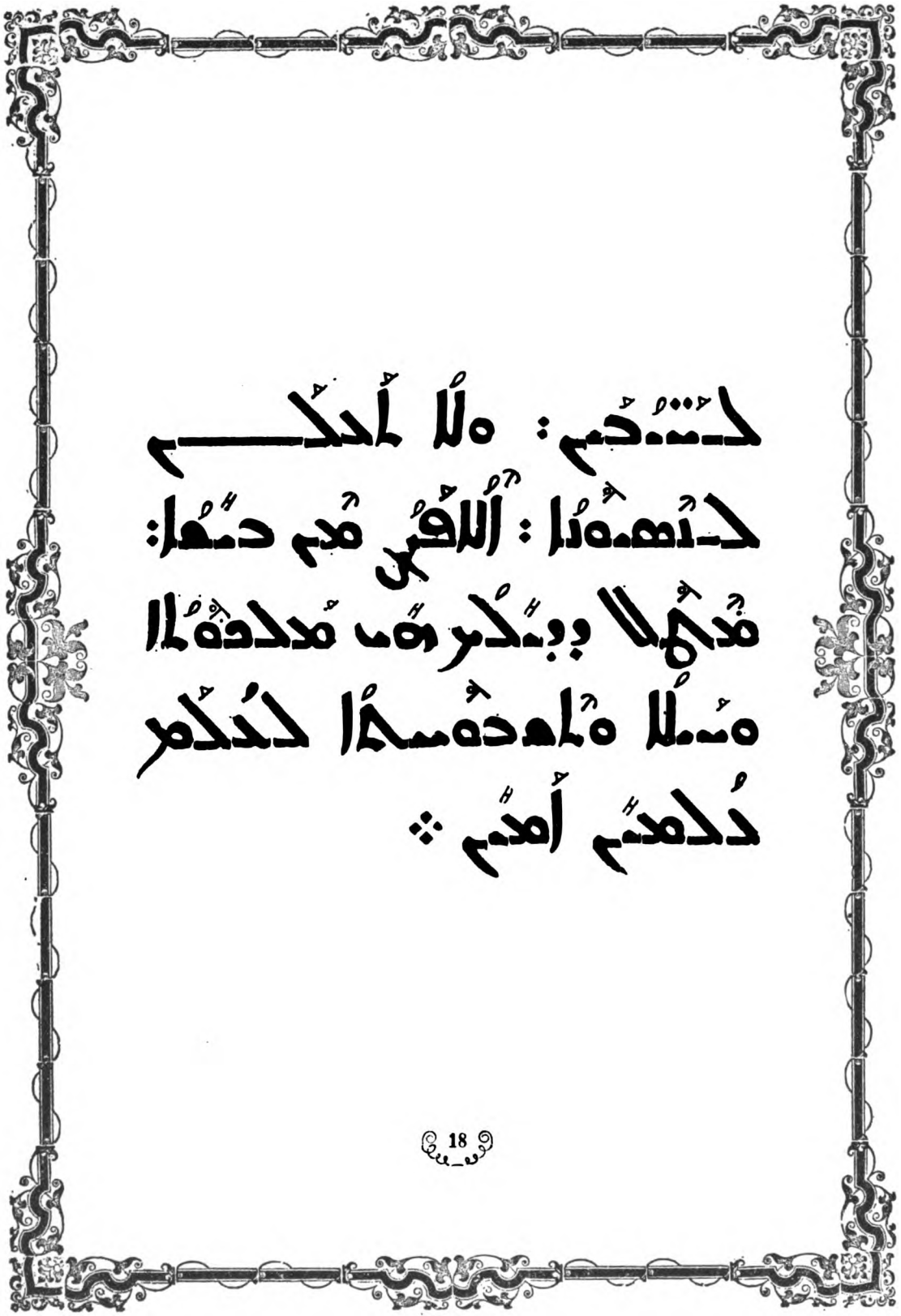
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ORATIO DOMINICA

SYRIACE

ܐܒܝܢ ܕܒܫܡܝܐ ܢܬܩܕܫ
ܫܡܟ ܬܐܬܐ ܡܠܟܘܬܟ ܢܗܘܐ
ܨܒܝܢܟ ܐܝܟ ܕܒܫܡܝܐ ܐܦ
ܒܐܪܥܐ ܠܚܡܐ ܕܣܢܝܩܢ ܗܒ ܠܢ ܝܘܡܢ
ܘܫܒܘܩ ܠܢ ܚܘܒܝܢ ܘܠܐ ܬܥܠܝܢ ܠܢ
ܠܢܣܝܘܢܐ ܐܠܐ ܦܨܢ ܡܢ ܒܝܫܐ

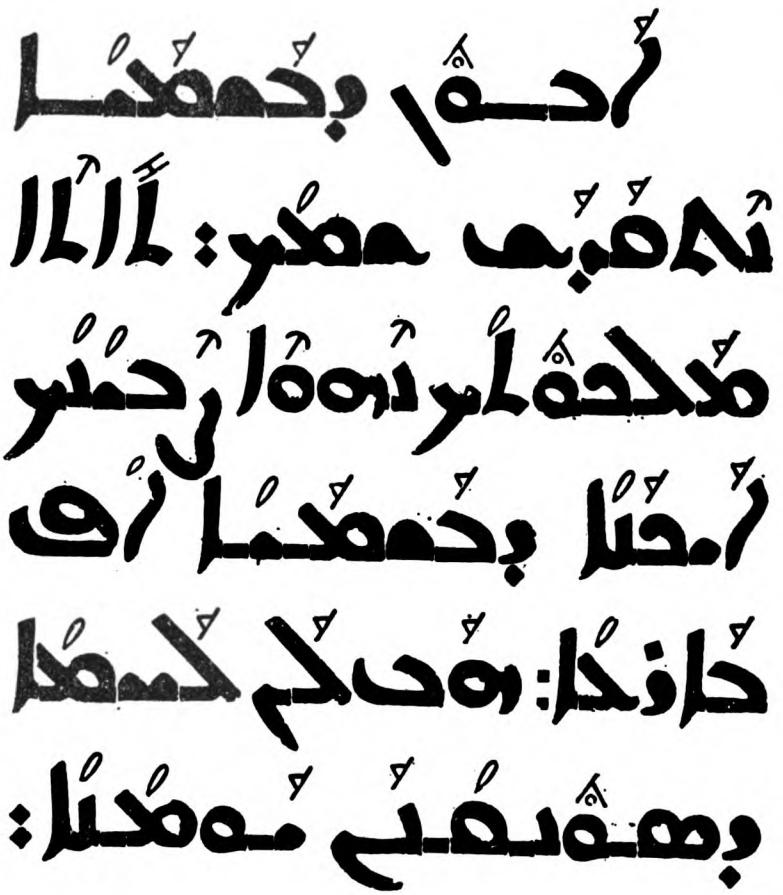
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ORATIO DOMINICA

SYRIACE



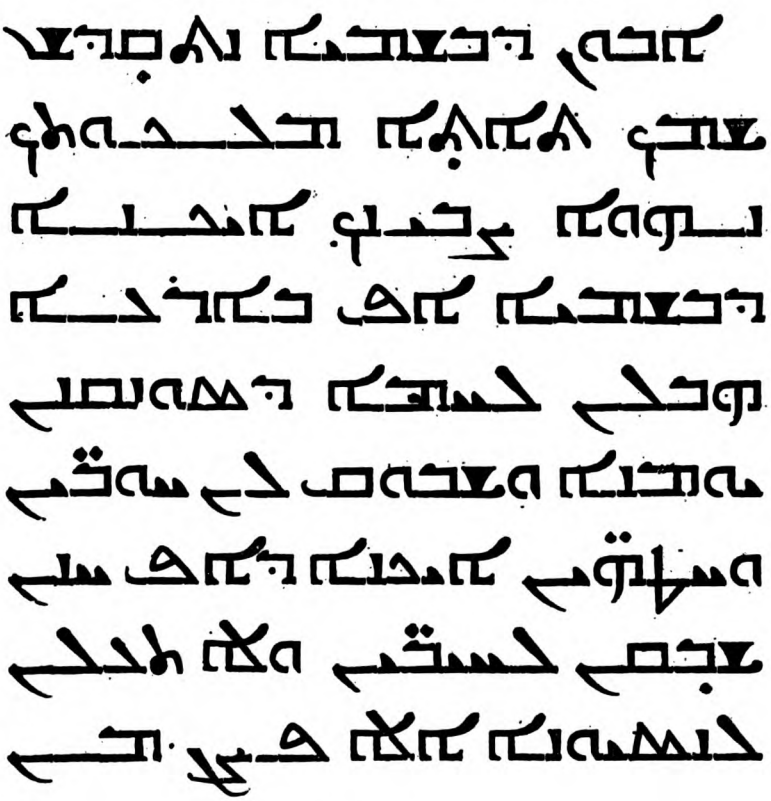
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VI

ORATIO DOMINICA

CHALDAICE

CARACTERE ESTRANGHELO DICTO



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VII

ORATIO DOMINICA

CHALDAICE

DIALECTO LITTERALI

ܐܒܘܢ ܕܒܫܡܝܐ ܐܦ ܒܐܪܥܐ ܢܩܕܫ ܫܡܟ ܬܐܬܐ ܠܢ ܡܠܟܘܬܟ ܢܗܘܐ ܨܒܝܢܟ ܐܝܟ ܕܒܫܡܝܐ ܐܦ ܒܐܪܥܐ ܠܚܡܐ ܕܣܢܝܩܘܬܢ ܗܒ ܠܢ ܝܘܡܢ ܘܫܒܘ ܠܢ ܚܘܒܝܢ ܐܝܟ ܕܐܦ ܚܢܢ ܫܒܩܢ ܠܚܝܒܝ ܘܠܐ ܬܥܠ ܠܢ ܠܢܣܝܘܢ ܐܠܐ ܦܨܢ ܡܢ ܒܝܫܐ ܐܡܝܢ ۞

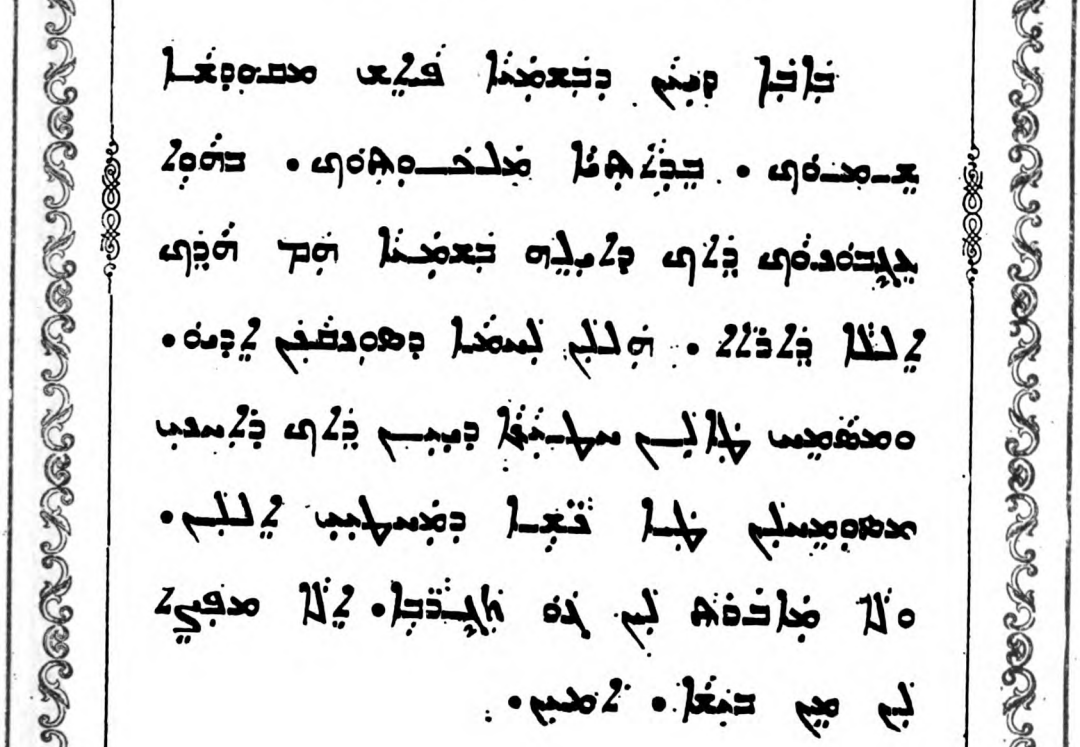
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VIII

ORATIO DOMINICA

CHALDAICE

DIALECTO IN CURDISTANO VULGARI

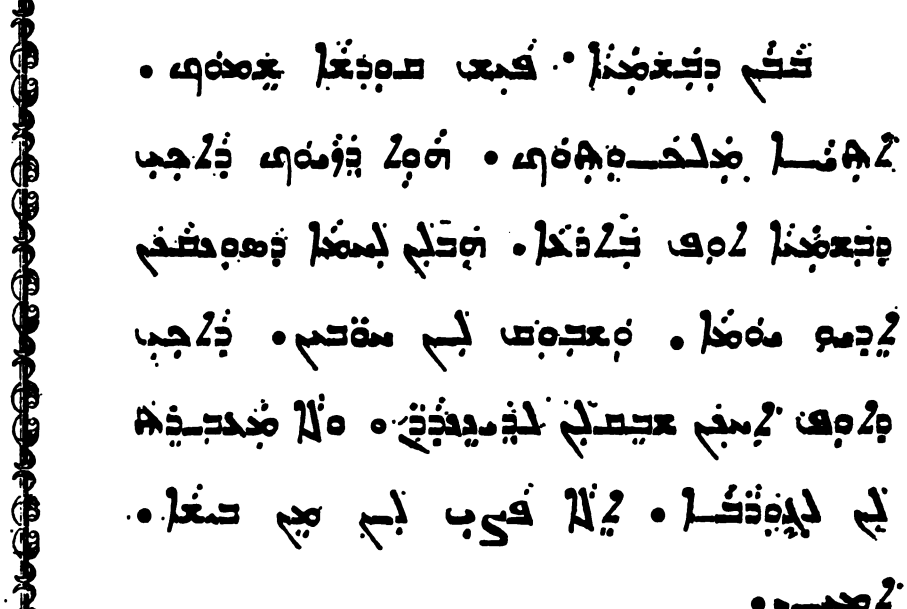


IX

ORATIO DOMINICA

CHALDAICE

DIALECTO IN PERSIA VULGARI



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RAMUS ARABUS

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X

ORATIO DOMINICA

ARABICE

DIALECTO LITTERALI

أَبَانَا ٱلَّذِي فِي ٱلسَّمَوَاتِ لِيَتَقَدَّس ٱسْمُكَ ۞ لِيَأْتِ مَلَكُوتُكَ ۞ لِتَكُن مَشِيئَتُكَ كَمَا فِي ٱلسَّمَآءِ كَذَلِكَ عَلَى ٱلأَرْضِ ۞ أَعْطِنَا خُبْزَنَا كَفَافَنَا ٱلْيَوْمَ ۞ وَٱغْفِرْ لَنَا خَطَايَانَا كَمَا نَحْنُ أَيْضاً نَغْفِرُ لِمَنْ لَنَا عَلَيْهِ ۞ وَلَا تُدْخِلْنَا فِي ٱلتَّجْرِبَةِ ۞ لَكِنْ نَجِّنَا مِنَ ٱلشِّرِّيرِ ۞ آمِين ۞

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XI

ORATIO DOMINICA

IRAK-ARABICE

DIALECTO VULGARI

يا ابونا البالسما ينتقدس اسمك . تي تجي ملكوتك . تي تكون
ارادتك مثلما بالسما هاكذ عل الارض ۞ عطينا خبزنا كفاة
يومنا اليوم . واغفر لنا خطايانا مثلما نحنا هم نغفر لمن يخطى
بحقنا . ولا توقعنا بالتجربة .. بلاكن خلصنا من الخبيث . امين ۞

XII

ORATIO DOMINICA

SYRO-ARABICE

DIALECTO VULGARI

ابونا آلزى فى آلسما . بيتقدّس آسمك . بتجي مملكتك .
بتكون ارادتك كما فى السما هيك على الارض ۞ عطينا خبزنا
حاجة يومنا آليوم واصفح لنا خطايانا كما نحن ايضاً نصفح لمن
يتعدّى علينا . ولا تدخلنا فى التجربة لكن خلّصنا من الشرير .
آمين ۞

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XIII

ORATIO DOMINICA

AETHIOPICE

አቡነ ፡ ዘበሰማያት ፡ ይትቀደስ ፡ ስምከ ፡ ትምጻዕ ፡ መንግሥትከ ፡ ወይኩን ፡ ፈቃድከ ፡ በከመ ፡ በሰማይ ፡ ከማሁ ፡ በምድር ፡ ሲሳየነ ፡ ዘለለዕለትነ ፡ ሀበነ ፡ ዮም ፡ ወሳድግ ፡ ለነ ፡ አበሳነ ፡ ወጌጋየነ ፡ ከመ ፡ ንሕነኒ ፡ ንኄድግ ፡ ለዘአበሰ ፡ ለነ ፡ ወኢታብአነ ፡ ውስተ ፡ መንሱት ፡ አለ ፡ አድኅነነ ፡ ወባልሐነ ፡ አምኵሉ ፡ እኩይ ፡ አሜን ፡

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XIV

ORATIO DOMINICA

AMHARICE

አባታችን ፡ ሆይ ፡ በሰሚይ ፡ የምትኖር ፡ ሰምኁ ፡ ይመሰገን ፡ መንግሥትኁ ፡ ትምጣ ፡ ፈቀድኁ ፡ ይሁን ፡ በሰማይ ፡ እንደ ፡ ሆነ ፡ በምድርም ፡ እን ፟ ራችንን ፡ ለዕለት ፡ የሚበቃነን ፡ ስጠነ ፡ ዘሬ ፡ የበደልነውን ፡ ይቅር ፡ በለነ ፡ እኛም ፡ የበደለነን ፡ ይቅ ፡ እንደ ፡ ምንል ፡ ወደ ፡ ፈተናም ፡ አታግባነ ፡ ከክፉ ፡ ሁሉ ፡ ሰውረን ፡ እን ፟ ፡ አሜን።

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XV

ORATIO DOMINICA

COPTICE

DIALECTO THEBAICA

Πεπειωτ ετρη ⲙⲡⲛⲏⲧⲉ· ⲙⲁⲣⲉⲡⲉⲕⲣⲁⲛ ⲟⲧⲟⲡ· ⲧⲉⲕⲙⲏⲧⲉⲣⲟ ⲙⲁⲣⲉⲥⲉⲓ· ⲛⲉⲕⲟⲧⲱⲩ ⲙⲁⲣⲉϥⲱⲙⲡⲉ ⲛⲑⲉ ⲉⲧⲉϥ ⲉⲣⲏ ⲧⲡⲉ ⲛϥⲱⲙⲡⲉ ⲟⲛ ⲉⲓⲧⲁⲓ ⲡⲕⲁϩ· ⲛⲉⲓⲟⲉⲓⲕ ⲉⲧⲙⲛⲧ ϯⲙⲉⲩ ⲛⲁⲛ ⲛϫⲟⲟⲥ· ⲕⲱ ⲛⲁⲛ ⲉⲃⲟⲗ ⲛⲛⲉⲧⲉⲣⲟⲛ· ⲛⲑⲉ ϩⲱⲟⲩⲓ ⲉⲧⲉⲙⲕⲱ ⲉⲃⲟⲗ ⲛⲟ-ⲧⲟⲛ ⲛⲓⲙ ⲉⲧⲉⲟⲩ ⲛⲧⲁⲛ ⲉⲣⲟⲟⲩ· ⲙⲡ ⲧⲁⲓⲥⲓⲧⲉ ⲉϩⲟⲩⲛ ⲉⲡⲉⲓⲣⲁⲥⲙⲟⲥ· ⲁⲗⲗⲁ ⲛⲁϩⲣⲉⲙ ⲉⲃⲟⲗ ϩⲓⲧⲉ ⲡⲛⲟⲛⲏⲣⲟⲥ· ⲁⲙⲏⲛ·

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XVI

ORATIO DOMINICA

COPTICE

DIALECTO MEMPHITICA

Πενιωτ ετ ϩεν ηιφηοτ: ναρεϥτοτβο ηϫε
πεκραν: ναρεϫι ηϫεπτεκνετοτρο: πετεϩναϩ
ναρεϥϣωπϩ ναφρητ ϩεν τφε ηεω ϩιϫεν πη//
καϩι: πεπωιϫ ητεραϩ τ ναηιϣναν ἐφοοτ: ϫα//
ηϫετεροννανἐβολ ναφρητ ϩωπ ητεηχωἐβολ
ϧηηετεοτοη ητααν ἐρωοτ: οτοϩ ναπερεηται
ἐϩοτη ἐτραϩ ναϩ: ἀλλα ναϩναι ἐβολϩαπη//
πετϩωοτ. ἀμην.

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XV

ORATIO DOMINICA

COPTICE

DIALECTO THEBAICA

Πεπειωτ ετρῆ ⲙⲡⲛⲁ· ⲙⲁρεπεκρⲁⲛ ⲟⲩⲟⲡ· ⲧⲉⲕⲙⲏⲧⲉρⲟ ⲙⲁρεσⲉⲓ· ⲛⲉⲕⲟⲩⲱϣ ⲙⲁρⲉϥϣⲱⲡⲉ ⲛⲑⲉ ⲉⲧⲉϥ ρῆ ⲧⲡⲉ ⲛϥϣⲱⲡⲉ ⲟⲛ ⲉⲓⲧⲁⲓ ⲡⲕⲁϩ· ⲛⲉⲓⲟⲉⲓⲕ ⲉⲧⲙⲛⲧ ϯⲙⲉⲩ ⲛⲁⲛ ⲙⲡⲟⲟⲩ· ⲕⲱ ⲛⲁⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲉρⲟⲛ· ⲛⲑⲉ ϩⲱⲟⲩⲓ ⲉⲧⲉⲗⲕⲱ ⲉⲃⲟⲗ ⲛⲟ-ⲧⲟⲛ ⲛⲓⲙ ⲉⲧⲉⲟⲩ ⲙⲧⲁⲛ ⲉρⲟⲟⲩ· ⲙⲡ ⲧⲙⲓⲧⲓ ⲉϩⲟⲩⲛ ⲉⲡⲉⲓρⲁⲥⲙⲟⲥ· ⲁⲗⲗⲁ ⲛⲁϩⲙⲉⲛ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲛⲟⲛⲏρⲟⲥ· ⲁⲙⲏⲛ·

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XVI

ORATIO DOMINICA

COPTICE

DIALECTO MEMPHITICA

Πενιωτ ετ ϧεν ni⳩oτi: marequtoubo ntke
pekran: mareci ntetekmetoupo: petenak
mareqummis n⳩rht ϧεν tϣe nem gixen ni//
kaci: penoik ntetac t mnisman e⳩oou: xa//
nteporompe ebol n⳩rht gun ntenxoeibol
nnetetoton ntan epoi: ouoz meperiten
ϧoun etbe nac noc: alla nagmen ebolgamn//
petgoou. Amin.

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XVII

ORATIO DOMINICA

CONCAMICE

Abbatachin vessamajat hialèh, imezzuganu semek; themza meneghzethege. Jucun facadhuk vessami endihon dagmañam be-medre. Jesoteru meguachinen zetanà zare. Bedelachinen lena ikerbelenna, iñame ikerendelen levede lena. Uedefetenam atagüanna; adenen enchi ca-cofu culu. Amen.

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XVIII

ORATIO DOMINICA

BERBERICE

Siedna wa Abana rebbi illadzi phi smawat; berkat ismick elhakkem; melkutick yakoounu; kama phisma kadalica ala ol-lord ya taphi al-amorich. Aattina chobzna alyôom ya siedna rebbi ghopher lina dnoobna kama smah-na almochottien; wa lat kubbluna nattsadchullowa al lawr: walakin enjima min alsherir.

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XIX

ORATIO DOMINICA

MELITENICF

SECUNDUM USUM VETEREM

Missierna, li inti fis-smeuiet, jytꝑaddes ismek; tiri saltnatek. Ikun li trid int, kĭf fis-sema, hekka fiard. Oobżna ta koljum âtina il-jum. u aoofrildna dnubietna, kĭf aʁna naoofru lil oat nalina. u leddaoalna fitigrib; iżda aolisna middeni. Amen.

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XX

ORATIO DOMINICA

MELITENICE

SECUNDUM USUM RECENTIOREM

Missierna, li inti fis-smeuiet, jitqaddes ismek; tigi saltnatek. Ikun li trid int, kif fis-sema hekka flart. Hobżna ta koljum atina il-jum. u aħfrilna dnubietna, kif aħna naħfru lil ħat ɑalina. u leddaħalna fitigrib; iżda aħlisna middeni. Amen.

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PARS SECUNDA

LINGUAS ARYANAS

SEU

IAPHETICAS

COMPREHENDENS

FAMILIA INDO-IRANICA

IDIOMATA INDICA

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XXI

ORATIO DOMINICA

LINGUA SANSCRITA

अस्माकं पितर्यौ ऽसि स्वर्गेषु नाम तव पूज्यतनाम्। तव राजत्वमागच्छतु। इच्छन तव सिध्यतु यथा स्वर्गे तथैव भूम्याम्। अस्माकमत्रं प्रातिदवैसिकमस्मभ्यमद्य दीहि। यथा वयमस्मदपराधिन: क्षमामहे तथैवास्मद्-पराधान् क्षमस्व। अस्मान् मा परीक्षामानय। किन्तु पापादस्मानरक्षः

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XXI

ORATIO DOMINICA

LINGUA SANSCRITA

अस्माकं पितर्यो ऽसि स्वर्गेषु नाम तव पूज्यतां। तव राजत्वमागच्छतु। इच्छत तव सिध्यतु यथा स्वर्गे तथैव भूम्याम्। अस्माकमद्यं प्रातिदैवसिकमस्मभ्यमद्य दीहि। यथा वयमस्मदपराधिनः क्षमामहे तथैवास्मदपराधान् क्षमस्व। अस्मान् मा परीक्षामानय। किन्तु पापादस्मानरक्षः

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XXII

ORATIO DOMINICA

GRANTHAMICE

Paramandhale sthitah asmâ pitah; tava nâmadhejam artschitam bhavatu; tava râdjam agatshatu. Tava tschit tam arthalòke jathâ krìjate tatâpi bhuloke krìjatâm. Anudinam asmatu bhodjanam asmâcam adja dèhi. Asmâ dattamirunam vajam jathà kshaminâha asmatudhârampi tatha tava kschantavjam. Asmân shôdhanâya avèscham mâ khatasva tathatschèto durggatal asmân raksha. Krìjàtam.

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XXIII

ORATIO DOMINICA

DEVANAGARICE

Urdwaloke stidó mat Pitahá, pawadia namadheïam pudsaniam bawatu; pawadia ratschiam agaschetu. Jasmat fittam urdwaloke iadha krijette, tadha pumawapi karótu. Anundinam mat pod sanam asmakam addia dehi. Asmadadha marnamam weiam iadha schaminaha, jujamapi tadha asmadrunam schantawiam. Asmanu schodhanaiam na prawesia; tadhaschedo duragate b'hia ratscha. Bawatè.

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XXIV

ORATIO DOMINICA

AGHAR-NAGARICE

Pita assadha dgjrkerá hé aschamaneté, até howé navṇ téda; até awaén patischai tédi. Ate howé achtijar téda gimé aschamanáte tiwe terti tei. Schoraki assadi dhehárídi dé aschakùm adhju. Raschik papa aschadha até aschá beshkaschu une haku gjè aschadlé gunagar howen. Até na genewana aschaku harkat rukú; rajegeṇo aschaku schahatana kanna. Zad-dje hé.

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XXV

ORATIO DOMINICA

BENGALICE

Pitá armadiguer, poromo xorgué assó, tomar xidhi nameré xeba houcq ; aixuq amardigueré tomar raizot. Tomar zé icha xei houq, zemon porthibité, temon xorgué. Amardiguer protidiner ahar amardigueré azica dió. Amardiguer corzó qhemó, zemona morá qhemí amardiguer corzioré. Amardiguere cumotité porrité na dio ; ar amardigueré xocol monddó hote raquiá coró. Amen.

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XXVI

ORATIO DOMINICA

INDOSTANICE

बाप हमारा जो अस्मान मो हो: तुम्हारा नाम अस्तुति होवे: अेव तुम्हारा राज: तुम्हारा खरी मन्लागे केर: जेसा मुकुतेमो: तेसा जमीन मो :: पतीदीन रोटी हमलोगों को दीजीवो: बाकसो हमारा गुनाह: जेसा हमलोग बकसतेहैं अपन गुनाहगारों को: अजमाइसि मो हमलोगों बंचावो: और बुराबदी सो नीस्तोर कीज :।: अैसा होवै :।:

XXVII

ORATIO DOMINICA

BALABANDICE

Weikuntam-mathé ahè amtzè pité: Tumtzè náwe pud-sawitthahouna assúme-dene: Tumtzè radschiá jawe: Tumtzè shinta weikuntam-mathè keiisse karunekaweki, teiisse puman-delihi karunekawe. Tadi-tadiza amtzé anna amhase áshitra dene: Amtzé karsadarase amhi keiisse samsunege-toki, tumhihi amtzé karsása amhaze samsunegawe: Amhase dsodinija-mathè na-prowese-karunaka: Sahalateri wawitha-mathunè amhase ratzschunekene.

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XXVIII

ORATIO DOMINICA

MARATTICE

Weihuntammaté ahé amtzé pité, tumtzé náwe pudsawitthahoúna àsfúne déne; tumtzé radschia jawé. Tumtzé shinta weikuntammathé kéiisse karunekawéki teiisse pumandeliki karunekáwe. Tadítadiza amtzé anna amháse àshitza déne. Amtzé karsadarase amhi· keiisse samsunegetóki, tumhihi teiissese amtze karsása amháse samsunegawè. Amháse dsodinijamathe prowésekarunaka; sahalatéri wavithamathùne amháse ratzschunekéne. Hoe.

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XXIX

ORATIO DOMINICA

MARATTICE

ALIA DIALECTO

Amachià Bapà tum suarghim haiss'tuzam naõ thor how: Tuzam rhaz amàlà yeu: Tugy cuxy zaixy suarghim houte, taixizza saumsarant how: Amachy dhar dissàchy rhogy az amalà dhe: Anim amachim pathcam bagxiss, zaissam amī amache zzucleanam bagxitum: Anim amalà matte budy pàrrhum deum nocou: pun gem khaim amavhar vigna yete. Tem nivar.

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IDIOMATA PERSICA

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XXX

ORATIO DOMINICA

ZENDICE

XXXI

ORATIO DOMINICA

PERSICE

ای پدر ما که در اسمان : پاک اشد نام تو:
بیاید پادشاهی تو : شود خواست تو
همچنانکه در اسمان نیز در زمین ۞ بده ما را
امروز نان کفافی روز مارا : ودر گذار مارا گناهان
ما چنانکه ما نیز میگذاریم قرضمان مارا : ودر
ازمایش میانداز مارا : لیکن خلاص کن مارا از شریر:
امین

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ORATIO DOMINICA

PERSICE

CHARACTERE ARABO

ای پدر ما که در آسمان: پاک باشد نام تو: بیاید پادشاهی تو:
شود خواست تو همچنانکه در اسمان نیز در زمین: بده مارا
امروز نان کفاف روز مارا: ودرگذار مارا گناهان ما چنانکه ما
نیز میگذاریم غرمان مارا: ودر ازمایش میننداز مارا: لیکن
خلاص کن مارا از شریر: آمین -

XXXII

ORATIO DOMINICA

CURDICE

باب ما کہ دروند سر آسمان . مقدس بت ناق تا . بیت اما
بهشته تا . دبت مرادتا سر آسمان و سر ارد ۞ اورو وهر روژ نان ما
بده اما . وعفو بکا گناه ما وکا م عفو بکم هرکي چکر يا اما ضرر
وما دامينا نف تجريب . امّا خلاص بکا ما از خرابيا . آمين ۞

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XXXIII

ORATIO DOMINICA

GUZARATICE

Paramand alo tsé amará pitá, tumára namā púsa-karwáne; tumára ratschia áwé. Tumára mán paramandaló kewun karótsó jewutsé bumimá karó. Dinnadinna amára prásáda amōne ásа apó. Amará dewunwalane áme kewun rákun jewutse tamóo amárá dewun amōne ráko. Amone sankuschto karóma; seto bigadhamathi amone kadó. Hoe.

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XXXIV

ORATIO DOMINICA

ARMENICE

LITTERALI DIALECTO

Հայր մեր՝ որ յերկինս ես, սուրբ եղիցի անուն քո, եկեսցէ արքայութիւն քո, եղիցին կամք քո՝ որպէս յերկինս և յերկրի. զՀաց մեր հանապաղորդ տուր մեզ այսօր, և թող մեզ զպարտս մեր՝ որպէս և մեք թողումք մերոց պարտապանաց, և մի տանիր զմեզ ի փորձութիւն, այլ փրկեա զմեզ ի չարէ, զի քո է արքայութիւն և զօրութիւն, և փառք յաւիտեանս. Ամէն։

ORATIO DOMINICA

ARMENICE

LITTERALI DIALECTO

ՀԱՅՐ ՄԵՐ,
ՈՐ ՅԵՐԿՆՔՆՈՒՄ ԵՍ,
ՍՈՒՐԲ ԵԼԻՑԻ
ԱՆՈՒՆ ՔՈ,
ԵԿԵՑԷՅ
ԱՐՔԱՅՈՒԹԻՒՆ
ՔՈ,

59

XXXV

ORATIO DOMINICA

ARMENICE

DIALECTO VULGARI

Հայր մեր, որ երկինքը ես, սուրբ ըլլայ քուկին անունդ, քու թագաւորութիւնդ մեր վրայ գայ, քուկին կամքդ ըլլայ ինչպէս որ երկինքը՝ նոյնպէս ալ երկրի վրայ: Տուր մեզի այսօր այմկեն օրուան հացերնիս, եւ թող մեր պարտքերը ինչպէս որ մենք ալ կը թողունք մեզի պարտաւորը եղողներուն, եւ մի՛ տանիր զմեզ փորձութեան մէջ, հապա ջարկեն ազատէ. Ա՛մէն:

XXXVI

ORATIO DOMINICA

IBERICE

CHARACTERE ECCLESIASTICO

Ⴋⴀⴋⴀⴍ ⴙⴓⴄⴌⴍ ⴐⴍⴋⴄⴊⴈ ⴞⴀⴐ ⴚⴀⴇⴀ ⴘⴈⴌⴀ ⴜⴋⴈⴃⴀ ⴈⴗⴀⴅⴌ ⴑⴀⴞⴄⴊⴈ ⴘⴄⴌⴈ ⴋⴍⴅⴄⴃⴈⴌ ⴑⴓⴔⴄⴅⴀⴢ ⴘⴄⴌⴈ ⴈⴗⴀⴅⴌ ⴌⴄⴁⴀⴢ ⴘⴄⴌⴈ ⴅⴈⴇⴀⴐⴚⴀ ⴚⴀⴇⴀ ⴘⴈⴌⴀ ⴄⴂⴐⴄⴚⴀ ⴕⴓⴄⴗⴀⴌⴀⴑⴀ ⴆⴄⴃⴀ. Ⴎⴓⴐⴈ ⴙⴓⴄⴌⴈ ⴀⴐⴑⴍⴁⴈⴑⴀⴢ ⴋⴍⴋⴄⴚ ⴙⴓⴄⴌ ⴃⴖⴄⴑ ⴃⴀ ⴋⴍⴋⴈⴒⴄⴅⴄⴌ ⴙⴓⴄⴌ ⴇⴀⴌⴀⴌⴀⴃⴄⴁⴌⴈ ⴙⴓⴄⴌⴌⴈ ⴅⴈⴇⴀⴐⴚⴀ ⴙⴓⴄⴌ ⴋⴈⴓⴒⴄⴅⴄⴁⴇ ⴇⴀⴌⴀⴋⴃⴄⴁⴇⴀ ⴋⴀⴇ ⴙⴓⴄⴌⴇⴀ ⴃⴀ ⴌⴓ ⴘⴄⴋⴈⴗⴅⴀⴌⴄⴁ ⴙⴓⴄⴌ ⴂⴀⴌⴑⴀⴚⴃⴄⴊⴑⴀ ⴀⴐⴀⴋⴄⴃ ⴋⴈⴞⴑⴄⴌ ⴙⴓⴄⴌ ⴁⴍⴐⴍⴒⴈⴑⴀⴂⴀⴌ. ⴀⴋⴈⴌ.

XXXVII

ORATIO DOMINICA

IBERICE

CHARACTERE CIVILI

მამაო- ჩუენო- . რო-მელი ხარ ცათა შინა. წმიდა იყავნ სახელი შენი. მო-ვედინ სუფევა შენი. იყავნ ნება შენი, ვითარცა ცათა შინა, ეგრეცა ქუეყანასა ზედა. პური ჩუენი არსო-ბისა მო-მეც ჩუენ დღეს. და მო-მიტევენ ჩუენ თანანადებნი ჩუენნი, ვითარცა ჩუენცა მიუტევებთ თანამდებთა მათ ჩუენთა. და ნუ შემიყუანებ ჩუენ განსაცდელსა. არამედ მიჰხსენ ჩუენ ბო-რო-ტისაგან. ამიო.

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LINGUA CANTABRICA

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XXXVIII

ORATIO DOMINICA

CANTABRICE SEU IBERICE

Gure Aita ceruëtam aicena; sanctifica bedi hire icena; ethor bedi hire resumá. Eguin bedi hire vorondatea ceruân bençala lurrean-ere. Gure eguneco oguia iguc egun. Eta quitta ietzaguc gure, çoruac, nola gucere gure çordunéy quittazen baitrauegu, Eta ezgaitzála sar eraci tentation etan; baina delivra gaitzac gaichtotic. Amen.

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XXXIX

ORATIO DOMINICA

CANTABRICE

DIALECTO VULGARI

Aita gurea ceruetan zaudena santificatùa izanbedi zure icena, betor guregana zure erreinua; eguinbedi zure borondatea nola ceruan alu lurrean. Emaniguzu egun eroco oguìa eta barcadix quiguzu gueren zorrac guc gueren zordunari barcatzen diegum bezela, eta ez gaitzatzula utzi tentacio an erortzen baicic libratu gaitzatzu gaitzetic Amen.

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XL

ORATIO DOMINICA

CANTABRICE

DIALECTO INCOLARUM S. IOANNIS DE LUTZ

Gouré alta cerietan cirena, sanctificatudela çouré icena; çouré erresuma heldadila. Çouré borondatia eguindadila lurrian cerien beçala. Emaneçaguçu egun eguneco oguia. Barkhaçaguçu gouré bekhatiac guc gouré ofensaçaler barkhacondugun beçala. Eta esquitçaceula utci tentationétala errortera; bena deliberaguit çaçu gaitcesarik. Halabiç.

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IDIOMATA CELTICA

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XLI

ORATIO DOMINICA

WALLICE

DIALECTO VETUSTIORI

Eyen Taad rhuvn wytyn y nóefoedodd, sancteiddier yr hemvu tau. Devedy dyrnas dau, gwueler dy wollys arryddayr megis agyn y nefi. Eyn bara beunydda vul dyro innihed-divu: ammaddeu ynny eyn deledion, megis agi maddevu in deledwir ninaw; ag na thowys ni in brofedigaeh; namyn gwaredni rhág drug. Amen.

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XLII

ORATIO DOMINICA

WALLICE

DIALECTO RECENTIORI

Ein Tad yr hwn wyt yn y nefoedd, sancteiddier dy enw: deled dy deyrnas: gunelet dy ewyllys megis yn y nef, felly ar y ddaiar nefyd. Dyro i ni heddyw ein bara bennyddiol: a maddeu i ni ein dyledion, fel maddeuvn ninnau i'n dy led-wyr: ac nac arwain ni brofedigaeth: either gwared ni rhag drwg.

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XLIII

ORATIO DOMINICA

CAMBRO-BRITANNICE

EIN TAD YR HWN WYT YN Y NEFOEDD, SANCTEIDDIER DY ENW; DEVED DY DEYTNAS. GWNELER DY EWYLLYS MEGIS YN Y NEF FELLY AR Y DDAEAIR HEFYD. DYRO INI HEDDYW EIN BARA BEUNYDDIOLL. AMADDEU NI EIN DYLEDION FEL Y MADDEUWN NINNAU I'N DYLEDWYR. AC NAE ARWAIN NI I BROFEDIGAETH; EITHR GWARED NI RHAG DRWG. AMEN.

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XLIV

ORATIO DOMINICA

ARMORICANE

DIALECTO

Hon Tat pehing son in acou'n, oth hano bezet sanctifiet; de vel de ompho rouantelez. Ha volonte bezet gret voar an douar evel en coûn. Roit dezomp hinon hon bara bemdezier. Ha pardon nil dezomp hon offacon evel ma pardon nomp d'ac re odeus hon offancet. Ha n'hon digacit quel è tentation, hoged delivrit a drove. Amen.

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XLV

ORATIO DOMINICA

ARMORICANE

ALIA DIALECTO

Hon tat pehiny so en enffaou, hozhano bezet santifiet; devet deomp ho rovantelez. Ho volontez bezet gret cuel en euff hac en dovar. Roit deomp hezieu hon bara pemdedhiek. Ha pardonet deomp hon offansou, euel ma pardonom da nep en deves ny offanset. Ha na permetet quet ez couezem en tentation; hoguen hon delivret a pechet. Amen.

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XLVI

ORATIO DOMINICA

CORNUBICE

Nei Tăz ba oz en nêv, bonegas boez tha hano; tha glasgarn doaz. Tha bonogath bogweez en nór pokara en nêv. Dreu dho nei dithma geń kenevyn bara. Ha givians nei gen péhou kara nei givians gele. Ha na lédia nei idn tentation; by'z dilver nei thart thart dróg. Amen.

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XLVII

ORATIO DOMINICA

HIBERNICE

Air narm ata air neambh· beannaichear t'anim: go ttigea da rioghacda. go deantar do thoil air talmhan, mar ta ar neambh. Tabhair dhuin aniugh ar naran laethhamhail: agus maith dhuine ar fiach amhail mar maithmhidne ar fiacha: na leig sin ambhuaibh: acht saorsa sinn on olc. Amen.

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XLVIII

ORATIO DOMINICA

GAËLICE

Ar nathair, ata ar nim, naomhthe t-ainm: Tigeadh do riogh-dacht: Dhe do toil ar an talamh, mar-do nithear ar nim: Ar naran laitheamhail tabair dhuin aniogh: A gar mait dhuin ar bhfiacha, mar maitmidne dar bhfeichmhnaibh fein: Agar na leig ino accathagadh: Ar fhoir in o ulc Amen.

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XLIX

ORATIO DOMINICA

GAËLICE

ALIA DIALECTO SCOTIAE

Ar nathairne, ata air neamh; go ma beannuighte hainimsa. Go dtigeadh do rioghachdsa; deantar do thoilsi ar dtalmhuin mur ata air neamh. Tabhair dhuinn a niugh ar naran laetheameuil. Agus maith dhuinne ar bhfiacha, amhuil mhaithmuid dar bhfeicheamhnuibh. Agus na leig ambuaidhreadh sin; acht saor sinn o olc. Amen.

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L

ORATIO DOMINICA

DIALECTO INSULAE MONAE

Ayr ain tayns niau, casherick dy rou d'tennym. Dy jig dty reereeaght: dt'aigney dy rou jeant, er y thalloo myr te ayns niau. Cur dooin jiu nyn arran gagh láa; as leih dooin nyn loghtyn myr ta shin leih daauesyn ta jannoo loghtyn nyn oi shin. As ny leeid shin ayns miolagh; agh livrey shin veih olk. Amen.

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FAMILIA ITALO-HELLENICA

IDIOMATA ITALA

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LI

ORATIO DOMINICA

LATINE

PATER NOSTER, QUI ES IN CAELIS: SANCTIFICETUR NOMEN TUUM. ADVENIAT REGNUM TUUM FIAT VOLUNTAS TUA, SICUT IN CAELO, ET IN TERRA. PANEM NOSTRUM QUOTIDIANUM DA NOBIS HODIE. ET DIMITTE NOBIS DEBITA NOSTRA, SICUT ET NOS DIMITTIMUS DEBITORIBUS NOSTRIS. ET NE NOS INDUCAS IN TENTATIONEM. SED LIBERA NOS A MALO. AMEN.

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LII

ORATIO DOMINICA

ITALICE

Padre nostro che sei ne' cieli, sia santificato il nome tuo; venga il regno tuo; sia fatta la tua volontà come in cielo così in terra. Dacci oggi il nostro pane quotidiano; rimetti a noi i nostri debiti, siccome noi li rimettiamo a' nostri debitori, e non c' indurre in tentazione; ma liberaci dal male. Così sia.

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LIII

ORATIO DOMINICA

SARDICE

DIALECTO CIVILI

PARE NOSTRU, QUI ISTAS IN SOS QUELOS, SIAT SANCTIFICADU SU NOMEN TEU; VENGAT A NOIS SU REGNU TEU. FASASE SA VOLUNTAT TUA, AXI COMEN SU QUELU, CASI EN LA TERRA. LO PA NOSTRU DE DOGNIA DIE DA NOS HOG. I DEXIA A NOS ALTRES SOS DEPPITOS NOSTROS, COMENTE NOS ATEROS DEXIAM ALÈ DEPPITORES NOSTROS. I NO NOS INDUESCAS IN TENTATIG! MAS LIURA NOS DE MALE. AMEN.

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LIV

ORATIO DOMINICA

SARDICE

DIALECTO VULGARI

BABBU NOSTRU, SUQHALE SES IN SOS CHELUS, SANTUFIADA SU NOMINE TUO; BENQIAD SU RENNU TUO. FACIAD SI SA VOLUNTADE TUA, QOMENTI EN CHELO, QASI IN SA TERRA. SU PANE NOSTRU DE QQNIEDIE DA NOS LU HOAE. ET LASSA A NOSATEROS IS DEPPIDOS NOSTRUS, QASI COMMENTE È NOSATEROS LASSAOS A SOS DEPPIDORES NOSTRUS. E NON NOS PORTIS IN SA TENTASSIONE; IMPERO LIBERA NOS DA SU MALE. QASI SIAT.

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LV

ORATIO DOMINICA

SARDICE

DIALECTO RUSTICA

BABU NOSTRA QUI ESTAS IN SOS CHELUS, SANCTIFICADU SIA SU NOMINI TUO; BEGADA SU RENNO TUO. FAGASSI SA VOLONTADI TUA COMENTI IN CHELO, É IN SA TERRA. SA PANE NOSTRA D' OGNI DIE DONA A NOSATROS. E' PERDONA NOSTRO DEBITOS COMENTI NOSATROS PERDONAMOS NOSTRO DEBITORES. E' NON NOS PORTIS IN TENTATIONE; PERO LIBERANOS DE MALE. AMEN.

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LVI

ORATIO DOMINICA

PEDEMONTANICE

O NOSTR PARE CHÉ T'SES AN CIEL, SIA SANTIFICA 'L TO NOM, CH'A VÉÑA 'L TO REGNO, CH'A SIA FAITA LA TOA VOLONTÁ COM'AN CIEL COSI AN TERA. DANE ANCHEUI 'L NOSTR PAN QUOTIDIAN E PRDOÑNE I NOSTRI DEBIT COMA NOI II PRDONOMA AI NOSTRI DEBITOR, E LASSNE IEN CASCHÉ AM T' LA TENTASSION; MÁ LIBÉRNE DAL MAL. OSI SIA.

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LVII

ORATIO DOMINICA

GENUENSI

DIALECTO

POE NOSTRO CHE SEI NEI ZE: U VOSTRO NOME SEJA SANTIFICAO: VEGNA U VOSTRO REGNO: SI FAZA A VOSTRA VOENTÉ COME IN ZE, COSI IN TERRA. U PANE NOSTRO QUOTIDIANO DEEME ANCOEU: E PERDONE A NUI I NOSTRI DEBITI, COME NUI PERDONEMO I NOSTRI DEBITUI: E NO CI LASCIE CADE NE TENTAZIUIN MA LIBERATECI DA MA. AMEN.

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LVIII

ORATIO DOMINICA

VENETA

DIALECTO

PARE NOSTRO CHE SÌ NEL ZIELO: SIA SANTIFICÀ EL NOME TUO: VEGNA EL REGNO TUO: SIA FATTA LA VOLONTA TUA SICCOME IN ZIELO COSÌ IN TERA. EL PANE NOSTRO QUOTIDIANO DENE OZI: E RIMETTI A NU I NOSTRÌ DEBITI, SICCOME NÙ LI RIMETTIAMO AI NOSTRI DEBITORI: E NON NE INDUCI IN TENTAZIONE, MA LIBERENE DAL MALE. AMEN.

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LIX

ORATIO DOMINICA

BONONIENSI

DIALECTO

PADER NOSTER, CH'SI IN CIL: SÌ PUR SANTIFIÀ ÀL VOSTER NOM: VEGNA 'L VOSTER REGN: SIA FATTA LA VOSTRA VOLONTÀ COM'IN CIL, COSÌ IN TERRA: 'L NOSTER PAN QUOTIDIAN DÀZ INCÙ; E PERDONAZ I NOSTER DEBIT, SÎCOM NOALTER I PERDONEN AI NOSTER DEBITUR: E' N CÌNDUSÌ IN TENTAZION: MA LIBERAZ DA MAL. AMEN.

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LX

ORATIO DOMINICA

FOROIULIENSI.

DIALECTO

Pari nestri ch'ees im cijl, see sanctificaat là to nom; vigna lu to ream. See fatta la too volontaat, sich in cijl, ed in tiarra, da nus hue'l nestri pan cotidian. Ei perdoni nus glu nestris debix, sicu noo perduin agl nestris debetoors. E no nus menaa in tentation; mà libora nus dal mal. Amen.

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LXI

ORATIO DOMINICA

SICULE

Patri nostru, chi stai in celu, sia santificatu lu to nomu: vegna la to regnu: sia fatta la tua vulimtà comu in celu cussì in tèrra. Dunanci ci la nostra pani cutidianu; pirdunà a noi li nostri piccati, comu noi pirdunamu li nostri nimici, e nun ci fari cascari in tintazioni; ma liberanni da mali, Àmen.

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LXII

ORATIO DOMINICA

SICULE

ALÍA DIALECTO

Patri nostr; ki stai in cielu. sia santificat lu to nom: vegna lu tō regn; sia fatta la tua volunta com in cielu, così in terra. Lu pang nostr cutidianu dunaci oxi: e pardon a noi li debiti nostri, com noi pardonamo li nostri debituri: e non ci fare cascare in tentasion: ma livraci da lu male. Amen.

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LXIII

ORATIO DOMINICA

LUSITANICE

Padre nosso que estais nos Céos, Santificado seja o teu Nome: Venha a nos o teu Reino: Seja feita a tua vontade assim na terra, como no Céo: O paõ nosso de cada dia nos dà hojè: E perdoâ nos nossas dividas, assim como nos perdoâmos aos nossos devedores: E naõ nos deixes cahir em tentaçõ: Mas livra nos de mal. Amen.

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LXIV

ORATIO DOMINICA

HISPANICE

Padre nuestro, que estás en los Cielos, santificado sea el tu nombre. Venga á nos el tu Reino. Hágase tu voluntad así en la tierra como en el Cielo. El pan nuestro de cada die dánosle hoy, y perdónanos nuestras deudas, así como nosotros perdonamos á nuestros deudores. Y no nos dejes caer en la tentacion: mas líbranos de mal. Amen.

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LXV

ORATIO DOMINICA

CATALANICE

Pare nostro, que estau en lo cel, santificat sea el vostre sant nom: vinga en nos altres el vostre sant reine. Fasas la vostra voluntat, axi en la terra come se fa en lo cel. El pa nostre de cada dia da nous lo gui. I perdonau nos nostres culpes, axi com nos altres perdonam a nostres deudores. I no permetau, que nos altres caigam en la tentacio.; ans des libra nos de qual se vol mal. Amen.

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LXVI

ORATIO DOMINICA

PROVENSALICE

Nouastre Païre què sias oqu ciele, que vouastre noum siegue santificat; què vouastre rouyaumè nous arribè. Que voustre voulounta siegue facho su la terro, coumo din lou ciele. Dounas-nous encui noustre pan de cade jou. Pardounas-nou noustreï ooufensos coumo leï pardounan a n'aqueleï que nous an ooufensas. E noule ïssez pa sucoumba a la tentatien; maï delibra nou doou maou. En sin sie.

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LXVII

ORATIO DOMINICA

GASCONICE

Nostré païré qu'és al cèl, toun nou sio sanctificat; toun règné bengo. Ta houlountat sio facho èn la terro coumo al cél. Douno nous agoûèï nostré pa dé quado joun, e pèrdounonous nostros oufféns̈os coumo nous autrés pérdounan én d'aquélis que nous au ouffensats e nou nous éndusuïésqués pas en tentacïeou; maï délïouro-nous del malin. Atal-siógo.

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LXVIII

ORATIO DOMINICA

BERRIESE

Nouestre Pere, che.tias dins l'ou ciel: vouestre nom siet santifia: vouestre royame nous arribe: vouestre volontà siet facha a la terre, comme a où ciel. Dona nous aujourdhui nouestre pan quotidien: e perdona nous nouestros debits, como nos outros pardonem a na quotiesque nous an offensa: et ne nous laissa pas tomber dins la tentation, mai delivra nous d'ou mal. Amen.

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LXIX

ORATIO DOMINICA

RHUTENICA

DIALECTO

Nostré Païré que sés ol cel, que vostre noun siago sontificat; que vostro regno nous aribe. Que vostro voluntat siago facho, tout ou lo terro coumo ol cel. Dounas-nous ol jour dhuei nostre pa de cado jour. Pardounas-nous nostros oufensos, coumo nautres los perdounou o noquelles que nous au oufensats. Et ne nous loissés pas succoumba o lo tentatiou; més delibras-nous de mal. Oital sio.

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LXX

ORATIO DOMINICA

GALLICE

SAECULI XIII STYLO

Sire Pere, qui es es ceaus, sanctifiez soit li tuens uons; avigne li tuens regnes. Soit faite ta volonte, si comme ele est faite el ciel, si soit elè faite en terrè. Nostre pain de chascun jor nos donne hui. Et pardone-nos nos meffais, si comme nos pardonons a ços qui maeffait nos ont. Sire, ne soffre-que nos soions tempte par mauvesse temptation; mes, Sire, delivre-nos de mal. Amèn.

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LXXI

ORATIO DOMINICA

WALLONICE

Nos Peer kí es a cir, vos sen no séú'ye santifíi; vos roame nos adveigné. Vos volte séú'ye faite el ter kom a cir. Dine no ajourdou nos pan quotidien. Pardone no nos ofence kòm no le pardonan a ciki nos on ofencé. Ní no duhé nen diven de tentacíon; mai dilivre no di to ma. Ensi séú'ye ti.

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LXXII.

ORATIO DOMINICA

GALLICE

LINGUA RECENTIORI

Notre Père qui êtes aux Cieux. Que votre nom soit sanctifié. Que votre regne arrive. Que votre volonté soit faite en la terre comme au Ciel. Donnez-nous aujourd'hui notre pain quotidien. Et pardonnez-nous nos offenses, comme nous pardonnons à ceux qui nous ont offensés. Et ne nous laissez pas succomber à la tentation. Mais délivrez-nous du mal. Ainsi soit-il

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LXXIII

ORATIO DOMINICA

RHAETICE

DIALECTO ROUMANSCHA

Bap nos chi est n' ils tschels, fat sanct vegna teis nom; teis regi- nom vegna naun pro. Tia voglia dvainta, sc' on tschel, usche eir in terra. Nos paun d' imminchiadi da a nus hoz. E perduna' ns nos debits, sco eir nus ils perdunain à nous debittaduors. E nu'ns manar in provamaint; mo spendra' ns dal mal. Amen.

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LXXIV

ORATIO DOMINICA

RHAETICE

DIALECTO VULGARI

Bàp noass, tu quel chi êsch in ls tschels, fatt saingk vênnga ilg teis nuom; ilg teis raginam vèng naun proa. La tia voellga dvvain taschkoa in tschél uschè eir in terra. Noass paun d'minchiady daa a nuo hoâtz. E parduna a nuo ils noass dabitts, schkoa eir nuo pardunain als noass dabittaduors. E nun ns' manar in provvamaint; moa ans spendra da lg maal. Amen.

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LXXV

ORATIO DOMINICA

RUMENICE

CHARACTERE ECCLESIASTICO

Татъл ностръ карелє єщи̑ т' черюрн̑ сфінцеѣскъ-се нумелє тъу, вінъ ампръчіа та; фіе воѣа та прекум т' чéрю́ аша ши̑ пре пъмънт. Пънѣ ноастръ чѣ де тоте зілелє дъне-о ноъ астъзи̑, ши̑ не ′ертъ ноъ грешелеле ноастре прекум ши нои̑ ертъм грепіцілор нострі: ши ну-не дуче пре нои̑ ін іспіть, чи̑ не мънтуеще де чел ръу.

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LXXVI

ORATIO DOMINICA

RUMENICE

CHARACTERE CIVILI

Tatălŭ nostru, care estĭ in ceurĭ, sfințéscă-se numele tĕŭ! Viă impĕrăția tŭa! fiă voia tŭa, precum în cerŭ, și pre pământŭ. Painea nóstră cea de tóte dilele, dă-ne-o noĕ astă-dĭ! și ne ertă noĕ datoríele nóstre, precum și noĭ ĭertămŭ datornicilorŭ noștri. Și nu ne duce pre noĭ întru ispită, ci ne ísbăvesce de celŭ rĕŭ. Amin.

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LXXVII

ORATIO DOMINICA

EPIROTICE

DIALECTO ANTIQUIORI

O Ati ϑne chi yee mbe chiell, scintenuom chiofte emnite tat, arʒte perendia yote, u bafte vullendetia yote aicundrese mbe chiellt, asctu ende mbe ʒeet. Bukene tane te perditscimen ep nee sod, e na ndeye nee detϑrete tona, posicundrese ende na ndeẏeyme detoresite tane, e mos na le me raam maa nde tϑ kech, po na largb glʒʒe nzb kechijscit. Amen.

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LXXVIII

ORATIO DOMINICA

EPIROTICE

DIALECTO RECENTIORI

Atʁn, ći je n' ćieλ, sceitnuem kioft emn ʁt, arʒt reginia jote, u baft vuλundessa jote, sicur n'ćieλ, asctû n'ʒee. Buken ton te perdicmen èpna neve sod, e ndiena nevet fajet e mkatet tona, sicur se ndiin na faitùert ton, e mos na lè me raa nde t'kecó, por largona prei giʒʒ s'kecó. Asctù Kioft.

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LXXIX

ORATIO DOMINICA

EPIROTICE

STYLO VULGARI

Atèn chi jee n' chieλ, scéitnù' kioft emni ìat, arꝛt reghinìa jote, u bâft vulnèssa jote si n' chieλ, asctù n' ꝛee: buken ton ſe perdìcme epna nee sot, e nnìina nee ſajet e mcatet tona, si nniim na ſaitòrt ton: e mos na le me raa n'kech, po largónà ghiꝛꝛ kech. Amèn, asctù Kioft.

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IDIOMATA GRAECA

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LXXX

ORATIO DOMINICA

GRAECE

AD EXEMPLUM CODICIS BIBLIORUM VATICANI 2209

ΠΑΤΕΡΗΜΩΝ
ΟΕΝΤΟΙCΟΥΡΑΝΟΙCΑΓΙ
ΑCΘΗΤΩΤΟΟΝΟΜΑCΟΥ
ΕΛΘΕΤΩΗΒΑCΙΛΕΙΑCΟΥ
ΓΕΝΗΘΗΤΩΤΟΘΕΛΗΜΑ
CΟΥΩCΕΝΟΥΡΑΝΩΚΑΙ
ΕΠΙΓΗC ΤΟΝΑΡΤΟΝΗ
ΜΩΝΤΟΝΕΠΙΟΥCΙΟΝΔΟC
ΗΜΙΝCΗΜΕΡΟΝΚΑΙΑΦΕC
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ΗΜΩΝΩCΚΑΙΗΜΕΙCΑΦΗ
ΚΑΜΕΝΤΟΙCΟΦΕΙΛΕΤΑΙC
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ΚΗCΗΜΑCΕΙCΠΕΙΡΑCΜΟ
ΑΛΛΑΡΥCΑΙΗΜΑCΑΠΟΤΟΥ
ΠΟΝΗΡΟΥ

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LXXXI

ORATIO DOMINICA

GRAECE

AD EXEMPLUM CODICIS BIBLIORUM SINAITICI

ΠΕΡΗΜΩΝΕΝΤΟΙC
ΟΥΝΟΙCΑΓΙΑCΘΗ
ΤΩΤΟΟΝΟΜΑCΟΥ
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ΓΕΝΗΘΗΤΩΤΟΘΕ
ΛΗΜΑCΟΥΩCΕΝΥ
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ΚΑΙΑΦΕCΗΜΙΝΤΑ
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ΩCΚΑΙΗΜΙCΑΦΗ
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ΑΠΟΤΟΥΠΟΝΗΡΟΥ

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ORATIO DOMINICA

GRAECE

CHARACTERE INSCRIPTIONUM

ΓΑΤΕΡ ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΛΘΕΤΩ Η ΒΑΣΙΛΕΙΑ ΣΟΥ ΓΕΝΗΘΗΤΩ ΤΟ ΘΕΛΗΜΑ ΣΟΥ ΩΣ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΕΓΙ ΤΗΣ ΓΗΣ

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LXXXII

ORATIO DOMINICA

GRAECE

LINGUA LITTERALI

Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἀμήν.

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ORATIO DOMINICA

GRAECE

LINGUA LITTERALI

Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἀμήν.

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ORATIO DOMINICA

GRAECE

LINGUA LITTERÁLI

Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἀμήν.

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ORATIO DOMINICA

GRAECE

LINGUA LITTERALI

Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἀμήν.

Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἀμήν.

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LXXXIII

ORATIO DOMINICA

GRAECE

METRIS CONCINNATA

Ω Πάτερ βασιλευ πόλου καὶ αἴης,
Ὅστις ἡμετέρας κλύεις ἀοιδῆς,
Ναίων οὐρανίης ἕδρας ἐν ἄκρῳ·
Σεῦ τὸ οὔνομα ἐν βροτοῖσιν ἱρὸν
Εἴη, καὶ βασιλὴ τεὴ προσέλθοι.
Πάντα, ὡς σὺ θέλεις, καλῶς γένοιτο,
Ἐν γαίη, καθ' ὅσον καὶ ἐντ' ὀλύμπῳ,
Ἡμῖν δὸς ἐπάρκιον τοῦ ἄρτου,
Καὶ ποίμαινέ τροφῇ τὸ σῶμα ἡμῶν.
Ἡμᾶς δὸς πάρεσιν λαβεῖν ὀφειλῆς,
Ὡς καὶ τὴν ἄφεσιν λάβεν τις ἄλλος,
Ἡμῖν ὃς γέγονεν βαρὺς, καὶ ἐχθρός.
Μὴ πείραζε τέους κακοῖσι δμῶας,
Οὓς δαίμων ποθέει τάχιστ' ἀμαυροῦν.
Ῥῦσον ἔκτε κακῶν καὶ ἐκ πονηροῦ,
Ταῦτα ῥηϊδίως τελεῖν γε οἶδας,
Πάντων γὰρ βασίλευς κράτει ἀνάσσεις,
Καὶ ἔχεις δύναμιν μένουσαν αἰεί.
Πέλεις ἔξοχος ἔν τε δόξῃ ἄλλων.

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LXXXIV

ORATIO DOMINICA

GRAECE

DIALECTO VULGARI

Ω πατέρα μας, ὁ τσοῦ εἶσαι εἰς τοὺς οὐρανούς· ἂς ἁγιασθῇ τὸ ὄνομά σου· ἂς ἔλθῃ ἡ βασιλεία σου· ἂς γένῃ τὸ θέλημά σου, καθὼς, εἰς τὸν οὐρανὸν, ἔτζι καὶ εἰς τὴν γῆν. Τὸ ψωμί μας τὸ καθημερινὸν, δός μας τὸ σήμερον· καὶ συγχώρησέ μας τὰ χρέη μας, καθὼς καὶ ἐμεῖς συγχωροῦμεν τοὺς χρεωφειλέτας μας, καὶ μὴν μᾶς φέρεις εἰς πειρασμὸν· ἀλλὰ ἠλευθέρωσέ μας ἀπὸ τὸν πονηρόν· Ἀμήν.

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LXXXV

ORATIO DOMINICA

GRAECO-SICULA

DIALECTO

Tata ghine cë jee në chiex, schetruarë clost embri ghit; jar reghria jòte. Bûrë clost vulema jùte astu në chiext, si në dee. Bucnë tënë tëdiscmen emna sòt. E ndiena meatëtë tona si na ndicgnëmi armikete tënë. Etë mòj bieme ën pirasmô; ma lirona caa ghiet eliga. Astu-clost.

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LXXXVI

ORATIO DOMINICA

GRAECO-CALABRICE

Tatta-in cue jé nue kielue, clot beccuar embri iti; lüe tue rignueme due parraisue. Clot buerue sido ti kue stu due kielue si due prue dé. Venna buccuenue ga ditta. E duellenue si nè duellennemue nuemickitue tonna. E bue tue mosue vemmi nüe dozue tue palicudue; e tue mosue chemmi kueki. E clot astu.

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FAMILIA WENDICA SEU LETTO-SLAVICA

IDIOMATA LETTICA

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LXXXVII

ORATIO DOMINICA

LITUANO-PRUTENICA

DIALECTO

Thawe nusoṅ kas thu asse andangon, swintins wirst tais emmens; pergeis twais laeims. Twais quaits audasseisin nasemmey key andangon. Nusan deininan geittin dais numons schindeinan. Bha attwerpeis noumans nuson anschautins, kay mas atwerpimay nuson anschautnikamaṇs. Bhany wedais mâns enperbandan; sclaít is rankeis mans assa wargan. Amen.

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LXXXVIII

ORATIO DOMINICA

BORUSSICE

DIALECTO VETERI

Nossen thewes cur tu es delbes, sehwiz gesger thowes wardes; penag mynys thowe mystlalstibe. Toppes pratres gircad delbeszisne tade tymnes sennes worsinny. Dodi nomimes an nosse igdenas magsę. Unde geitkas pamas numas musse nozegun cademas pametam nusson pyrtainekans. No wede numus panam padomam; swalbadi mumes newuse layne. Amen.

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LXXXIX

ORATIO DOMINICA

LITUANICE

DIALECTO ORIENTALI

Tewe musu kursey esi danguy, szweskis wardas tawo; ateyk karaliste tawo. Buk wala tawo kayp and dangaus teyp ir andziam es. Donos musu wisu dienu dok mumus szedien. Ir atlayisk mums musu kaltes kayp ir mes allaydziam sawiemus kaltiemus. Ir newesk musu ing pagundynima; bet giaf bekmus nog pikto. Amen.

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XC

ORATIO DOMINICA

LITUANICE

DIALECTO OCCIDENTALI

Tewe musu, kuris essi dangui; teessie Sywanczamas wards tawo: Teateit tawo karaliste; tenusi duodie tawo walle kaip dangui, taip ir ant zemes. Duona nusu-dieniszka duok mums szendiena: atleisk mums nusu kalles, kaid mes atleitriam sawiemus kaltemus: Nes tawo ira karaliste, ir galübe, ir szolowe ant amziu. Amen.

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XCI

ORATIO DOMINICA

HERULICE

TABES MUS KAS TU ES EKSZAN DEBESSIS, SWETITZ TOVUS WARTCZ; ENAK MUMS TOVUS WALSTIBE. TOVUS PRAATS BUSKA EKSZAN DEBBES TA WURSAN SUMMES. MUSSE DENISHE MAUSE DUTH MUMS SCHODEN. PAMMATEMMUNS MUSE GRAKE KAMES PAMMAT MUSE PATRA DUEKEN. NEWEDAMUMS LOUNA BADEKLE; PETTPASSARZA MUMS NU WUSSE LOUNE. AMEN.

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XCII

ORATIO DOMINICA

LETTICE

Musso tęwss kass eeksch dębbęsim: swęttizlay toop tanwss wardz: Lęi ęenak mumss tawa kięmna walstsiba: Taws praatz lay noteek ta wirss sęne męss kęeksch dębbęsim. Musu deenisku maisi dod mumss schoden. Un pedod mums mussus paraduss, ka męss peedodam muussim paradneekim. Un nę eewędd muuss kęrdi naschanę: bętt pstuno ta liauna. Amen.

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XCIII

ORATIO DOMINICA

CURLANDICE

Tews mûs kuţ tu esch in dębbes, sweérti to tau waârtsch; innēkas moms tau walstieb. Tau spraets noteék in dębbes kavērssu semes. Mûs schjodēnysch to maisyd do tû moms schjodeēn. Pomettēs mus parradûs kames pommēttēm sau paradnēkem. Nēwét moms eck schjan; laune kasdēnāeschjēn. Amen.

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XCIV

ORATIO DOMINICA

LIVONICE

Tabes mus, kas tu es eck sckan debbessis, schwe titz tows; waarcz enack mums tows walstibe. Towş praaty buśka, ksch kan debbes, ta wursan summes. Musse demische mayse duth mums scohdeen. Pammate mums musse grake, ka mess pammart musse parradueken. Ne weddé mums louna badęckle; pet passatza mumś nu wusse loune. Amen.

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XCV

ORATIO DOMINICA

LOVATICE

Taws myusu, kotrys essi Debbessis, swetyts ţay top tows Wordsłay inok mums tawa Walstiba, tawa Wala lay nutik mums kay Debbessis, tay arydzam wersum zemes. Muysu diniszku mayzi dud mums szudin, und atlayd mums musu porodus, kay un mes atłayżam sawim porodnikim, und ne ijwed mums iksz kardińoszonos, beţ alpestu mums nu launa. Amen.

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IDIOMATA SLAVICA

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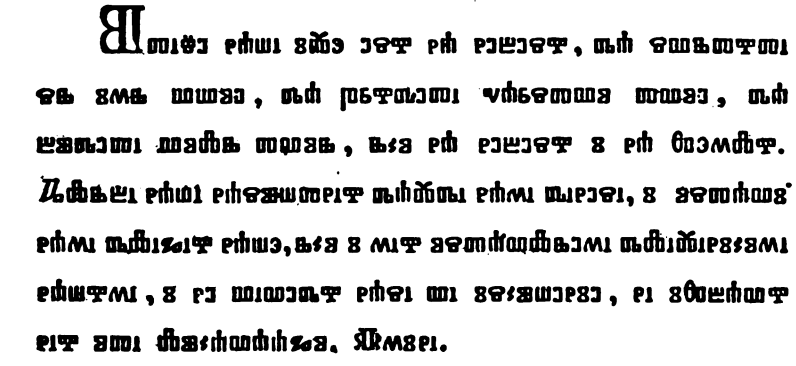
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XCVI

ORATIO DOMINICA

SLAVONICE

SAECULI XI CHARACTERE GLAGOLITICO



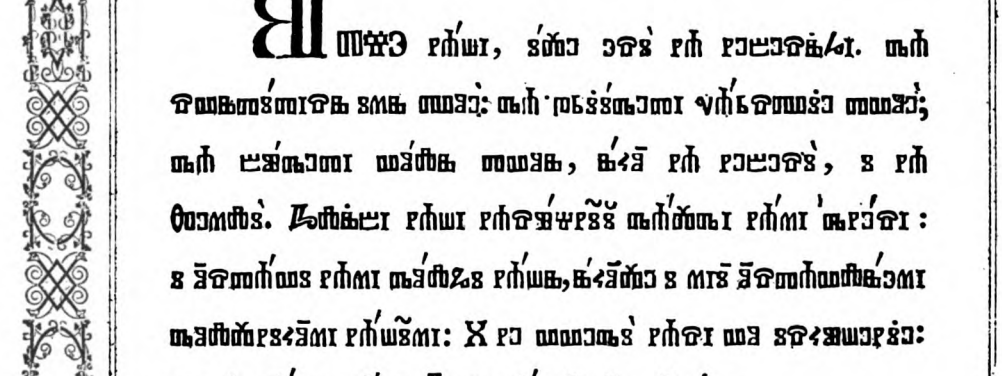
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XCVII

ORATIO DOMINICA

GLAGOLITICE

AETATIS RECENTIORIS

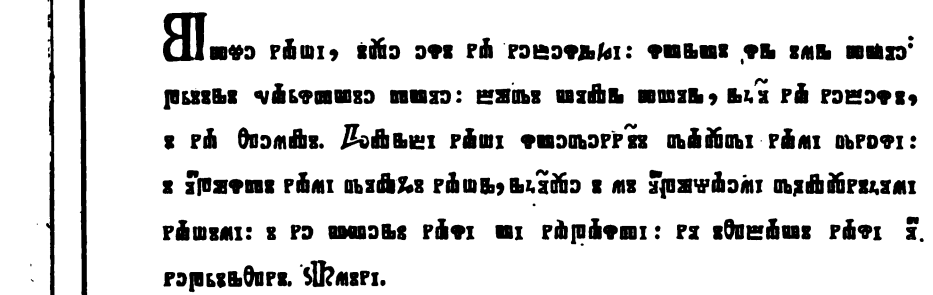


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XCVIII

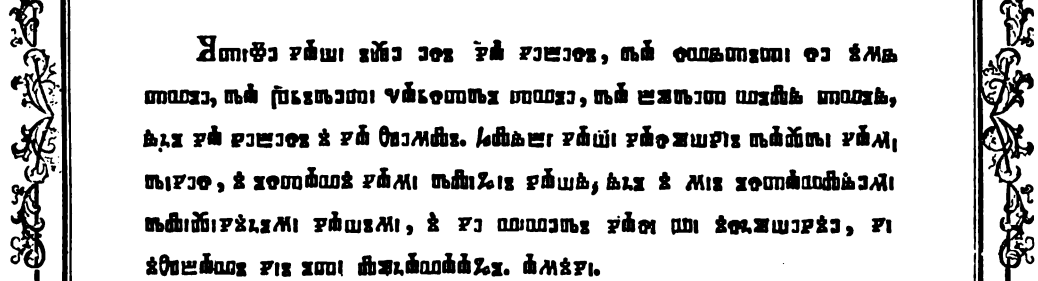
ORATIO DOMINICA

GLAGOLITICE



ORATIO DOMINICA

GLAGOLITICE



XCIX

ORATIO DOMINICA

SLAVONICE

CHARACTERE CYRILLICO

Отьче нашь иже ѥси на небесѣхъ· да
свѧтитьсѧ имѧ твоѥ· да придетъ цѣсар҃ь-
ствиѥ твоѥ· да бѫдетъ волꙗ твоꙗ·
ꙗко на небеси и на земли· хлѣбъ нашь
насѫщьнъıи даждь намъ дьньсь. и остави
намъ длъгъı наша· ꙗко и мъı оставлꙗ-
емъ длъжъникомъ нашимъ. и не въведи
насъ въ напасть· но избави нъı отъ
неприлъзни. ѧмиинь.

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C

ORATIO DOMINICA

SLAVONICE

Отче нашъ иже есн на небесѣхъ: Да свтится имя твое: Да пріидетъ црствіе твое: да будетъ воля твоя, якω на небесн и на земли. Хлѣбъ нашъ насущный даждь намъ днесь: и ωстави намъ долги наша, якоже и мы ωставляемъ должникωмъ нашымъ, и не введи насъ во искушеніе: но избави насъ ω лукаваго. Амнь.

CI

ORATIO DOMINICA

BULGARICE

DIALECTO RECENTIORE

Отче нашъ, който си на небеса' та, да се свати име то твое: Да пріиде царство то твое: Да бъде волѧ та твоѧ', каквото на небо то, така и на землѧ' та. Хлѣбатъ нашъ катаденевнылтъ дай ни го денесь. И прости ни долгове те нашн, каквото и ни ги прощаваме на нашн те дължницы. И не воведи ни въ напасть, но избави ни отъ лъкавыіа. Ямнь.

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CII

ORATIO DOMINICA

BULGARICE

CHARACTERE LATINO

Occe nasc, koj sì na nebessià; Da posvetise ime tvoe; Da prelde zarstvo tvoe; Da bädi volia tvója, kako na nebe, i na zème. Hleb nasc vazdascin dai nam dnes; I oprostì nam dläghi nasci, kako i nïa oprosctavami dläxnikom nascı; I ne uvedì nas u napast; Ama izbavi nas od zlò. Amin.

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CIII

ORATIO DOMINICA

RUSSICE

Отче нашъ, иже еси на небеси, да святится имя твое; да пріидетъ царствіе твое; да будетъ воля твоя, яко на небеси и на земли. Хлѣбъ нашъ насущный даь намъ днесь; и оставй намъ долги наши, якоже и мы оставляемъ должникомъ нашимъ; и не введи насъ въ искушеніе, но избавь насъ отъ лукаваго. Аминь.

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CIV

ORATIO DOMINICA

RHUTENICE

Отчє нашъ, которвін єси на нєбєсѣхъ: най̑ свѧтится имѧ твоє: най̑ пріидє царство твоє: най̑ бу҃дє воля твоя, ꙗкъ на нєбєсѣхъ, и на зємлі. хлѣбъ нашъ насу҃щный дай̑ намъ днєсь: и оставн намъ долги нашн, ꙗкъ и мві̑ остава́ємъ должникомъ нашимъ: и нє вовєди насъ въ искꙋшєнїє: но избавн насъ отъ лукавого. Ами̑нъ.

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CV

ORATIO DOMINICA

CROATICE

Oshe nash ishe esi nanebesih, svetise jme tvoè; pridi cesarstvo tvoe. Budi volja tvoja jako na nebesih j tako nasemli. Hlib nash vsagdanni daj nam danas. J odpusti nam dlgi nashe, jako she j mi odpushshamo dlshnikom nashim. J nevavedi nas v' napast; na isbavi nas od nepriasni. Amen.

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CVI

ORATIO DOMINICA

SERBICE

Оче наш, који си на небесима, да се свети име твоје; да дође царство твоје; да буде воља твоја и на земљи као на небу; хљеб наш потребни дај нам данас. И опрости нам дугове наше, као и ми што опраштамо дужницима својијем; и не наведи нас у напаст; но избави нас ода зла. Амин.

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CVII

ORATIO DOMINICA

BOSNIACE

Ѡце нашъ кѡнє сн на Нєбєсн. Да свєтнсє нмє тѵвѡнє; да прндє царствѡ тѵвонє. Да бѵдє вѵѡлна тѵвѡна накѡ на Нєбѡ такѡ н на зємлнѵ. Хлєбє нашъ вас-дашнн дан га нам н данаска. Н ѡпрѡстн нам н грєхн нашн, накѡ н мнє ѡпрѡштавамѡ далгн дал-шннкѡм нашнєм. Н нє вавєдн нас ѵ напаст, да нєбавн нн ѿ лѵкавѡга. Ямнн.

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CVIII

ORATIO DOMINICA

SLAVINICE

Otče naš, koji jesi na nebesim; sveti se ime tvoje: pridi kraljestvo tvoje: budi volja tvoja kako na nebu tako i na zemlji. Kruh naš svagdanji daj nam danas: i odpusti nam duge naše, kako i mi odpušćamo dužnikom našim: i neuvedi nas u napast: da izbavi nas oda zla. Amen.

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CIX

ORATIO DOMINICA

CARNIOLICE

Oče naš, kteri si na nebesih, posvečeno bodi ime tvoje; pridi kraljestvo tvoje; bodi volja tvoja, kakor na nebi tako na zemlji. Kruh naš vsekdenji daj nam denes. In odpusti nam dolge naše, kakor tudi mi odpuščamo dolžnikom našim. In ne vpeljaj nas v izkušnjo: temuč reši nas od zlega. Amen.

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CX

ORATIO DOMINICA

POLONICE

Ojcze nasz, któryś jest w niebiesiech! Swięć się imię twoje; przyjdz królestwo twoje; bądź wola twoja, jako w niebie, tak i na ziemi. Chleba naszego powszedniego daj nam dzisiaj, i odpuść nam nasze winy, jako i my odpuszczamy naszym winowajcom, i nie wwodź nas na pokuszenie, ale nas sbaw ode zlego. Amen.

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CXI

ORATIO DOMINICA

BHOEMICE

Otčé naš, kteryž jsi v nebesich; posvet' se ımeno tvé. Příd' králevstvi tvé; bud' vůle tvé, jako v nebi tak i na zemi. Cléb náš vezdejši dej nám dnes. A odpust nám viny naše, jakož i my odpuštime vinnicům našim. I ne uvod nas v pokušeni; ale zbav nás od zleho Amen.

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CXII

ORATIO DOMINICA

LUSATICE

Woschzi nasch kéns sy nanébv, usvesche meno twojo, psisz k'nám kralostvo twoio. Se stani wola twoia yako nanebo, y tu nazemi. Kleb nasch dneisthi day nam schnisz. A wodai nam wini nashe, yako my wodawami winikom naszym. A newesich nas do pitowaine; ale wmosz nas wod slego. Amen.

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CXIII

ORATIO DOMINICA

LUSATICE

ALIA DIALECTO

Vosch nasch kensch sy nanebeḅu, wusweschone ḅushy me twoye; pshish knam krajlestvo twoio. Se stany woli twoja, takhack nanebú, tak heṷ nasemy. Klib nasch shidni day nam shensą. A woḏay nam wyni nashe ack my wodawamy winikam nashim. A neweshi nass dospitowanya; ale wimoshi nass wot slego. Amen.

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CXIV

ORATIO DOMINICA

VENDO-LUNEBURGICE

MOOS WADER, TADA TOJIS WATTUEM NIBISIEM: SIOMETA MOWARDOOT TÜI: SEIMANG TÜI RIECK CUMMA: TUA WILLIA MOSSA SCHINIOT WAN NIBISJEU, EACK WISSEI SOQUOI MOOSSIME. MOOSSI DAGLITIA SJEIBE DÜMAN DAANS UN WITTODÜMAN MOOSSE GREICHIE, COOK MOY WITTODÜ JEME MOOSSÜME GREIDEHYNATIM: NI FARSORÜNAS WA VERSOIKUNG: ERLÖSUNAS WITTIGE GOIDAE.

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FAMILIA TEUTONICA

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CXV

ORATIO DOMINICA

GOTHICE

Atta unsar, thu in himinam: weihnai namo thein: quimai thin dinassus theins: vairthai vilja theine sve in himina, jah ana airthai. Laif unsarana thaua sin teinan gif uns himma doga: jah aflet uns thatei skulan, sijaima sua sue jah veis afletam thaim skulam unsareim: gah in beiggais uns in fraistubniai: ak lausei uns af thamm ubilin. Amen.

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CXVI

ORATIO DOMINICA

GERMANICE

Vater unſer der du biſt im Himmel, geheiliget werde dein Name, dein Reich komme, dein Wille geſchehe wie im Himmel, alſo auch auf Erden. Unſer täglich Brodt gib uns heute. Und vergieb uns unſere Schulden, als wir vergeben unſern Schuldigern. Und führe uns nicht in Verſuchung, ſondern erlöſe uns von dem Uebel. Amen.

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CXVII

ORATIO DOMINICA

FRANCO-TEUTONICE

Fater unser thu thar bist in himile : Si geheilagot thin namo, queme thiu rihhi : Si thin willo, so her in himile ist so si her in erdu. Unsar brot tagalihhaz gib unshuitu: Inti furlaz uns unsara sculdi, so nuir furlazemes unsaron sculdigon: Inti ni gileitest unsih in costunga: uzouh arlosi nusi fon ubile. Amen.

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CXVIII

ORATIO DOMINICA

ALLEMANICE

SAECULI IX.

Fader unser, du in himile bist: din name vuerde geheiliget: Din riche chome; din wille gesckche in erdo, also in himele: Unser tagoliche brot kib uns hiuto. Unde unsere schulde belass uns, also auch wir belazend unsern schuldigen: Und in chorunga mit leitest du unsich; nu belose unsich fom uble. Amen.

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CXIX

ORATIO DOMINICA

SUEVICE

Fatter auſar dear du biſcht em hemmal, gehoyliget wearde dain nam zuakomme dain riych. Dain will gſchea uff earda as em hemmal. Auſar deglich braud gib as huyt. Und fergiab as anſre ſchulda, wia wiar fergeaba auſarn ſchuldigearn. Und füar as net ind ferſuaching, ſondern erlais as ſom ibal: Amen.

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CXX

ORATIO DOMINICA

HELVETICE

Vatter únſer der du biſt im himmlen, geheiliget werde dyn nam, zukumm uns dín rich. Eyn will geſchäh, wie im himmel, alſo auch uff erden. Gib uns hút únſer táglich brot. Und vergib uns únſere ſchulden, wie auch wir vergáben únſern ſchuldneren, und fúhr úns nicht in verſuchnyſſ, ſondernerlöſe uns von dem úvel. Amen.

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CXXI

ORATIO DOMINICA

SAXONICE

DIALECTO TRANSILVANIAE

Foater anser dier dau best em hemmel: geheleget verde deing numen.: Zaukon.s aus deing rech : deing vell geschey aff ierden, als vey em hemmel. Auser daeglich briut gaff aus heigd : ond vergaff ans auser schuld , vey mier fergien auseren schuldigeren : feir aus net en fersechung : saundern erlüs aus von dem üvvell. Amen.

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CXXII

ORATIO DOMINICA

ANGLO-SAXONICE

Faeder ure thuthe iu heofnnum earth: beo gehalgad thin namo: cume to thin rice: weorthe thin villa swa swa on heofune swilbe on eorthe. Hlaf userne daeghwaemlice sel us so daege: and forles us ure scylde, swae swe we ec forleten thaen the scyldigar with us: and ne gelaet us gelaede in constungae: ah gelese us of ifle. Amen.

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CXXIII

ORATIO DOMINICA

ANGLICE

IDIOMATE RECENTI

Our Father, who art in Heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; but deliver us from Evil. Amen.

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CXXIV

ORATIO DOMINICA

ANGLICE

SAECULI XIV

Our Fadir that art in hevenes: halowid be thy name: thy kingdom come to be thy will done as in hoven, and in eryth to. Gis us yus day our breede our daily substance: and forgive to ous our debtis, as we forgiven to our debtours: and lead ous not into temptation: but deliver ous from yvel. Amen.

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CXXV

ORATIO DOMINICA

ANGLICE

SAECULI XIII.

Oure Fader that art in hevenes: halewid be thi name: thy kingdom come to: be thi wille do as in hevene and in erthe. Gyff to us this day oure brede on oth substance: and forgyve to us oure dettis, as forgyven to oure dettoars and lede us not into temptatioun: but delyve us fro yvel. Amen.

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CXXVI

ORATIO DOMINICA

ANGLICE

SAECULI XII

Ure Fadyr in heaven·rich: thy name be halyed over lich thou bring us thy michell' bliose. als bit in hevony doe euear in yearth been it alsoe. That holy bread that lasteith ay; thou send us this iste day: forgive us all' that we haue don, as ue forgive vch other on ne let ous full into no founding. ne sheld ous fro foule thing. Amen.

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CXXVII

ORATIO DOMINICA

HOLLANDICE

Onze Vader, die in de hemelen zijt, Geheiligd zij uw naam. Ons toekome uw rijk. Uw wil geschiede op de aarde als in den hemel. Geef ons heden ons dagelijks brood. En vergeef ons onze schulden, gelijk wij vergeven onzen schuldenaren. En leid ons niet in bekoring, maar verlos ons van den kwade. Amen.

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CXXVIII

ORATIO DOMINICA

FRISICE

WS HAITA DUU DERSTU BISTE YNE HYMIL: DYN NAME WIRD HEILIGT: DYN RYEK TOKOMME: DYN WILLE MOET SCHOEN, OPT YRTRYCK AS YNE HYMIL. WS DEILIX BRAE JOV WS IWED: IN VERJOU WS, WS SCHYLDEN, AS WY VERJAC WS SCHILDNIRS: IN LIED WS NACT IN VERSIEKING: DIN FRY WS VIN IT QUAED. AMEN

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CXXIX

ORATIO DOMINICA

MOLQUERANA

DIALECTO

OES VEER DER IN DE HIIM' LEN BINNE: IIMME NEMME WORD HEIL' GE, IIMME KEUNIINK-RIIKE KOM TO. IIMME WOLLE GESCHIED OP D' IERDE ALLIIK AS IIN DE HIIMMEL, IOEDE OES JOE OES DAGELIIKS BROEOE. EN VORJOEOE OES OES SCHJOLDEN, ALLIIK AS WI VORGOEOE OES SCHIOLD' NERS: ENDE EN LEIDE OES NAAT EIN VORSIEKIINGE: MAR VORLOS OES VAN DE KWOEDE. AMEN.

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CXXX

ORATIO DOMINICA

FLANDRICE

Onse Vader, die in de hemelen zyt: uwen naem werde geheylight: uw' koninckrycke kome: uwen wille geschiede gelyck in den hemel, alzoo op der aerden. Ons' daegelicks broodt geeft ons heden: ende vergeeft ons onse schulden, gelyck oock wy vergehen onsen schuldenaren: ende en leydt ons niet in versoekinge: maer verlost ons van den boosen. Amen.

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CXXXI

ORATIO DOMINICA

GELDRICE

Onse Vayer, die ghey seit in den hemel: geheylicht sey uwen naem: Uw reyck ons toecoem. Uwen will geschieh up erden, als in den hemel. Geefft ons heuyen ons daghelichs broot. Ende vergeefft ons onse sculdt, als wey vergeben onse sculdengers. Ende en leyt ons niet in becooringhe: sondern verloest ons van allen quaden. Amen.

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CXXXII

ORATIO DOMINICA

DANO SAXONICE

Fader ure, thu arth in heofin: sie gehalgud. nome thin: to cymeth ric thin: sie villo thin suae is in heofne, and in eorthe. Hlaf usern ufericthic sel us to daeg: and fgef us scilda usra, suae we fgefon scilgdum usum: and ne inlead usich in costunge: ah gefrig usich fro ifle. Amen.

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CXXXIII

ORATIO DOMINICA

DANICE

Vor fader, som er i himmelen: helligt vorde dit navn, tilkomme dit rige. Vorde din villie paa jorden som i himmelen. Giv os i dag vort daglige brod. Og forlad os vor skyld som vi forlade vore skyldener. Og leed os icke i fristelse, men frels os fra ont. Amen.

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CXXXIV

ORATIO DOMINICA

SVETICE

IDIOMATE RECENTIORI

Fader vår, du som är i himmelen, heliget vara namn ditt, till oss komma ditt rike, ske viljan din som i himmelen så och på jorden. Gif oss i dag vårt daglika bröd; och förlåta oss vårt skuld, som och vi förlåto våro skuldnare. Let oss icke uti fristelse, men frels oss ifrån det onda. Amen.

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CXXXV

ORATIO DOMINICA

SVETICE

FADER WOR, SOM ÄST I HIMLOM; HELGADE VARDE DITT NAMN: TILKOMME DITT RIKE; SKIE TIN VILJE SOSOM I HIMMELEN SO OCH PO JODENE, VORT DAGEHJA BROD GIF OSS I DAG: OCH FORLOT OSS VORA SKULDER, SOSOM OCH VI FORLOTE DEM OSS SKYLDIGE ERO OCH INLED OSS ICKE UTI FRESTELSE: UTAN FRELO OSS IFRON ONDO. AMEN.

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CXXXVI

ORATIO DOMINICA

SVETICE

DIALECTO ANTIQUIORI

FADHER WAR I HIMIRIKE: HAELECHT HVIS PIT NAMN. TILKOM OS PIT RIKE: WARDHE PIN WILL HAER I JORDRIKI, SWA SUM HAN WARDER I HIMIRIKI. WAIR DAGLICT BRÔD GIF OS I DAGH: OC LFIRILAAT OS WARAE MIS GERMINGAR, SWA SUM WI FIRILAATUM PEM SUM BRUTTIKKE AERU WIDER OS. OC LAIT OS OEI LEDHAES I FRESTELSE: UT AEN FRAELSAE OS AF ILLU. AMEN.

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CXXXVII

ORATIO DOMINICA

DALEKARLICE

FAD UAER SO IR I HIMMELIM, HAELLIT AE DAETT NAM, TILKUM DETT RIKAE. SKE DAENN VILLI SO I HIMMELIM SO A JORDI. UOTT DAGLI BROD GIAEF HUÂSS I DAG. FIRILAT HUÂSS HUARAER SHULLD, SOSS HUIR FIRILATUM DIÖM SÂ AE HUASSMÂ SHILLDÂ. LED INT HUASSI UAM UONDAM FRAISTILSAE, INT AT FRAELS HUÂSS FRA ILLU. GIAER SA DA.

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CXXXVIII

ORATIO DOMINICA

NORVEGICE

Wor Fader du' ſom eſt y himmelen, gehailiget worde dit naſn, tilkomma oſ riga dit. Din wilia geſtia paa iorden, ſom handt er udi himmelis. Giff oſ y tag wort dagliga brouta. Och forlaet ſkioldt, ſom wy forlata wora ſkioldonar. Och lad oſ icke komma voi friſteiſe. Man fraelſ oſ fra vnet. Amen.

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CXXXIX

ORATIO DOMINICA

SCOTICE

Our Fader, vhilk ar in hevin: hallovit be thy name: thy kingdom cum: thy vil be doin in erth, as it is in hevim. Gif uss pijs day our daily bred: and forgif us our synnis aganis us: et led us not in tentation: bot delyver us from evil. Amen.

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CXL

ORATIO DOMINICA

ORCADICE

FAVOR I IR I CHIMRIE, HELLEUR IRI NAM THITE; GILLA COSDUM THITE CUMMA. VEYA THINE MOTA VARA GORT O YURN, SINNA GORT I CHIMRIE. GA VUS DA ON DA DALIGHT BROUW VORA. FIRGIVE VUS SINNA VORA SIN VEE FIRGIVE SINDARA MUTHA VUS. LYV US ET YE I TUNTATION; MIN DELIVERA VUS FRO OLT ILS AMEN

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CXLI

ORATIO DOMINICA

ISLANDICE

Fader vor, thu sem ert a himnum: helgest titt nafn: tiskome thitt riicke: verde thinn vilie so a jordu sem a himne. Gief thu oss i dag vort daglegt braud: og fierigiefſ oss vorat skullder, so sem vier fyrergiefum vorum. skuldinautum, og inleid oss ecke i freistne: herldr frelsa thu oss fra illu. Amen.

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PARS TERTIA

LINGUAS TURANICAS

SEU

MONGOLICAS

COMPLECTENS

EUROPA, ASIA ET POLYNESIA

IDIOMATA SEPTEMTRIONALIA

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CXLII

ORATIO DOMINICA

LINGUA TURCA

یا کوکلرده اولان پدرمز. آدنك مقدّس اولسون. مملکتك
کلسون. سنك مرادك کوکده اولدوغی کبی یرده اوبله اولسون.
کوندلك اتمکمزی بزه بوکون ویر. وبز بورجلرمزا باغشلدغمز
کبی سن ده بورجلرمزی بزه باغشلا. وبزی تجربیه قوما.
انّا فنا شیدن بزی صاقلا. آمین *

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CXLIII

ORATIO DOMINICA

TATARICE

CRIMENSIUM TATARORUM DIALECTO

يا اتامز كه يوكسك كوكده سن . ادك
اري اولسون . پادشاهلغك كلسون . بويرقلرك
اتمش اولسون كوكده كبي يرده . هر
كونكي اكمكمزي وير بزه بوكون . وبورجلرمزي
بزه بغشله نجكي بز دخي بورجلولرمزي
بغشلرز . وبزي صينشه كتورمه . لكن يرمزدن
بزي صالي وير ✡ امين ✡

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CXLIV

ORATIO DOMINICA

MONGOLICE

Atstoe itsichcha ale tende baitsie tingri, gerete neretsine; sine thoeroe tufsim. Bolcho sorechsinei tingri, ga der dere. Talcha mandatse o daat ze. Negolimane ka gatso jase vida salotse goebe manei-vrituchi. Bietege galga mandoe; sietkiri tasoel. Krik mangolim.

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CXLV

ORATIO DOMINICA

TUNGUTICE

Amninnoen moengi avagoe negdaoegidadoe, garisjegan gerbisch singi; jemesjegal ogdigoe singi. Osjegan siittu singi on negdadoe do endradoe. Hiltere moengi inegdoe boekal moendoe tikin. Akakal moendoe ogbi moengi on boe amnenkitebef, kotatsjaldoe moendoeck. Aminkalivra moena jeregdoevi; a jukal moena malgadoeck. Teaje.

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CXLVI

ORATIO DOMINICA

KALMUCCA

DIALECTO

Etshigè mani oktorgui du baikschi: Tani neredini delgèreku boltugai: Tani amugulangin orôn iretiigei: Tani duran oktorgui gasartu, tschigi boltugai. Mani odur burum taralang ödö mandu ogujta: Burû kegseigi mani, ongoroul bida bèjedan, burû kegsèn kumuigi ongorouldektu adali: Nouuile-asa mani ibean forgoktun: Adà todchor-asa mani failoulchu boltugai.

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CXLVII

ORATIO DOMINICA

IUKAGIRICE

Otje mitsjé kandi koendsjoenga, temlælængh nim, totlié legatèi poegandallanpoh. Totlié lætiot t'sjemol al kaltei, konda koed Zjuga, je levianh. Lünliagel miljé monidetjelæh keycck mitin telaman. Jeponkatsj mitin taldelpon mitlæpoel mitkondan poniatsjock tannevinol mitlæpoel. Jekondo olgonilock mitel olo oimick kondomoliack mitèl kimda annelan. Amen.

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CXLVIII

ORATIO DOMINICA

IAKUTICE

Aibiit bisene mega tagara oer duger, kirbejer atîn, jena kelega atîn. Jen a-
bologa kognu"n, jena, jeme. Tagaraga isierge aspitin, bisenim hoenatagini
koeloe. Bisaga ani kebes bisaga, jespitin bisenim kaitak bisigi kebesebit
Jemagh terbitin bisenin kilerima-bisigini; aiga bilsa bisigini abasintan olisin.
Amen.

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CXLIX

ORATIO DOMINICA

SAMOIEDICE

Mani nisal hujen tämuvä numilembarti, tosu tädisse pider nim; pider paravadie tosu. Pider gioramǵa de numilem bart tarem jae. Man jettena man tuda. Ali ona mani jsai tai manö wangundar mani mi manuö. Ia merun hanna sa neninte; baka ja ptan mani suadera. Amen.

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CL

ORATIO DOMINICA

SAMOIEDICE

ALIA DIALECTO

Modi jescje teio nasco naare, todi nilo torcke esuzuiro; todi nacsiaro toretusu. Todi agnaaro toretusu tone nacsonaar i jacsona. Modi puiresiudara kirva toratsui mena erecsone. J kai nena noina oteine toneimodinana kolodie neine oteoponede. Iro sirene ta orabas-jedo; i role sirene kodago choro. Bodera.

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CLI

ORATIO DOMINICA

SAMOIEDICE

ALIA DIALECTO

Mi jeseme neiteio nuontone, tonon nilo tontokui kusuiri; tonon nuontomeiro tondo tuifantu. Tonon nianzepsialo tuifano tondone nuontonu mamorutonu. Mi niliu siame kirvu tozu nane jele. Kuoje nane mogorene õteine tondone oniede kuvojefantome naine otaopontainianan. Letancto men koli takonto; si lupto men muczi logoto. Buldadu.

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CLII

ORATIO DOMINICA

OSTIAKICE

JEE ME KOENDIND JEJAND NOPKON, NOENI NIP, TA^{e}T TULE NOEDKOTSJ. TÆT ÆT TENEL TÆT, TÆT NOPKON, JTSJOTS JOGODT. NAI ME 'TSJELELELMI TALLEL. MEKORJECK TITAP. KVODTSJEDI MEKOSJEK KOLEJA MEI, TÆT MEI KVODTSJEDI KOLEJA MEI. NICK JGOSJID KVONDIK MAT KEKEND; TÆT MAT LOSOGOD. AMEN.

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CLIII

ORATIO DOMINICA

HUNGARICE

Mi Atyank ki vagy a mennyekben, szenteltessékmeg a' te neved; jöjjön-el a' te országod. Legyen meg a' te akaratod, mint a' mennyben, úgy itt e' földönis. A' mi mindennapi kenyerünket add-meg minékünknema. Es bocsásd-meg minékünk a' mi vétkeinket, miképen miis megbocsatunk asoknak a' kik mi ellenünk vétkeztenek. Es ne vigy minket a' kísértetbe; de szabaditsmeg minket a' gonosztól. Amen.

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CLIV

ORATIO DOMINICA

WOGULIZICE

Mem-jef conboye eterdarum, naerdaroim amut-nema; nerosca sochtos. Omut nun gerae, tegan eterdarum, scinan maanku. Candalas tep mi me tiegalgad. Julokutsme gavarant, tuigali menick julgoli amut tzagaraldiu. An memgolem julvagarias; toromalt dorom nerku mem kul. Peitse.

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CLV

ORATIO DOMINICA

CZEREMISSICE

Memnan uziu ilimaret kiusiuluste, tinin liumet volgu sestes, tinin vunduschu tooles. Tinin gerck ilies, kusu i kusiuluste i ijulniu. Memnon kedzen kinde puske malana ikelset. I kode malana memnon suiluk kuse mę kondena malano tuirulistiesij. I tsurtij memnon i langoske i utura memnan i jalas. Amen.

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CLVI

ORATIO DOMINICA

PERMIACE

MIAN AJE RONDOSE VILIN OLANŬN, MEDREZASAS TEAD NAMID, CANULNI MEDVOAS. MIANORDA IT ZYTUJNASMEDVO, ZEGOL VILIN OLANŬN, INU VILIEN. MON CUDOLAI NIANVAI MIANLO ONI. LEZ MIANLO UZJEZ TEGOL NI LEZIAM MIAN UZJEZUVOTIRLA. VOZTY PORSALOMAS DORZ MIANLO KULORDIS. AMEN.

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CLVII

ORATIO DOMINICA

LAPPONICE

ATKI MIJAM JUKO LEE ALMENSEENE. ALLIS ŽADDAI TU NAM; ŦWEIGURATTA TU RYKI. ŽADDUS TU ŴILLIO NAŊKUCETTE ALMESSE NAU AI EDNA MANNÁL. WADDE EMIJAI UDNI MIJAN PERT PESWIEN LAIEEEM. JAE ANDAGISLOTTE MIJE MIJAN SUDDOID, NAUKUCETTE MIJE ANDAGISLOTTEET KUDI MIJE WIELGOGAS LIEN. JAE SISSALADI MIJARNI, AELE ŦOOKO EROKELLERNA PAHAST. AMEN.

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CLVIII

ORATIO DOMINICA

FINNICE

Iſä meidän joca olet taiwaſſa, pyhitetty olcon ſinun nimes, lähes tulcon ſinun waldacundas. Olcon ſinun tahtos niin maaſa cuin taiwaſa. Anna meile tänäpäiwänä meidän joca paiwainen leipäm. Sa anna meille meidän ſyndim anderi nüncuin mekin ander annam meidän welwolliſtem. Ja älä johdara meitä kiuſauxen, mutta pääſtä meitä pahaſta. Amen.

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CLIX

ORATIO DOMINICA

ESTHONICE

Iſſa meddi ke ſinna ollet taiwas, hoitzetut ſakut ſunno nimmi, tulckut meile ſunno rickus. Sunno tachtminne kui taiwas, ninda kahs mah pehl. Meddi iggapeiwaſe Leiba anna meile tennapeiw. Ninck anna andir meile meddi mozgkat kudt meye andir anname meddi wolgkaleiſille. Ninck erra ſata meid kiaſatuſſe ſitze erranis errapehſta meid keickeſt kurjaſt. Amen.

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IDIOMATA MERIDIONALIA

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CLX

ORATIO DOMINICA

HINDOSTANO-MONGOLICE

اسمانمو رهتا سو همارا باب ۰ تمارا نانون ماك كرنا هوئي ديُو ۰
تماري پادشاهي اني دپو ۰ تمارا مل ابهان مو كرنا هوي سركا
تنيان مي بهي كرنا هوئي ديو ۰ آيك آيك دنكها همازي روزي
همناكون اج دُيو ۰ همازي قرضدارانكون همين معاف كيئي سركا
تمين بهي همازي قرضناكون همناكون معاف كرو ۰ همناكون
ازمانيكي اندر داخل منكرو ۰ هوئنو ضبوي مي سون همنا سرف از
كرو ۞ هوئي ۞

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CLXI

ORATIO DOMINICA

TIBETANICE

ཨ། དེད་རམས་ཀྱི་ཡབ་ཁམ་མཁའ་གྲོང་
ད་གཟུགས་པའི། ཁྱེད་ཀྱི་ མཆོག་ ཐམས་
ཅད་ཤེ་བདེ་རྒྱས་པར་འགྱུར། ཁྱེད་ཀྱི་
ཡུལ་ ཁམས་ འཇོམ་ པར་ ཕོག། ཁྱེད་ ཀྱི་
ཐུགས་འདོད་རྗེ་ཉར་ཁམ་མཁའ་ལ་དེ་ཉར་
འཇིག་རྟེན་ད་ མཇེད་ པར་ འགྱུར། ཉིན་རེ་
བཞིན་དེད་རམས་ཀྱི་ ཟླའ་ལབ་དེ་རེས་དད་

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རྣམས་ལ་ཁམང་བར་མཛོད་པ་དང་། ཇི་ལྟར་
དང་ རྣམས་ཀྱིས་ དེད་ ཀྱི་ སྡུས་ ལོམ་ མཁང་
ལ་ བཙོད་ པས་ ཅྱེད་ ད་ ལྟར་ དེད་ རྣམས་ལ་
དེད ཀྱི་ སྡུས་ལོམ་ མཆོད་པར་ མཆོད་ པ་ དང་།
དེད་རྣམས་ལ་སྡུལ་བ་འབྱུང་ བའི་མ་ བཁད་
བར་། མ་ཟད་ དང་ རྣམས་མི་ལེགས་ པ་
ལས་ སྐྱོལ་ བར་མཛོད་། དེ་ལྟར་ཡིན་
པ་ཡིན་།

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CLXII

ORATIO DOMINICA

MALABARICE

ഞങ്ങൾക്കു നിത്യമുള്ള അപ്പം ഇന്നു ഞങ്ങൾക്കു തരേണമേ. ഞങ്ങൾ ഞങ്ങളോടു കുറ്റം ചെയ്തവരോടു ക്ഷമിക്കുന്നതുപോലെ ഞങ്ങളുടെ കുറ്റങ്ങളും ക്ഷമിക്കേണമേ. ഞങ്ങളെ പരീക്ഷയിൽ അകപ്പെടുത്തരുതേ. ദോഷത്തിൽനിന്നു ഞങ്ങളെ വിടുവിക്കേണമേ. രാജത്വവും വല്ലഭത്വവും മഹത്വവും എന്നേക്കും നിനക്കുള്ളതാകുന്നു. ആമേൻ.

CLXIII

ORATIO DOMINICA

KARNATICE

Weikunthadage ihò namma tandi, nimma hessara pûdschisikombo nage ihódú: nimma radschia bârāli. Nimma sitta weikunthadage hagè madisikobeko hage pumandaladage madisikobéku. Andadé namma anna nammage ihottijekodabél u: Namma salagedige nau hage talikotéwo niwa- hagewe namma sala nammage talikolli: Nammana schodiniwalage prawesa madabeadi; adaré kettadarawalaginda nammana ratschisakolli. Haudu.

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CLXIV

ORATIO DOMINICA

KANARICE

DIALECTO GOANA

Amanzeà bappa tum sorghim assoi: Tugém naum thoru zaum: Tugém ragi amancam heùm: Tugi cocsi zoszi sorghim zabà, tossi soumssarant zaum. Anim amancio disporttò grass agi amancam dì: Anim amançim pattacàm boghossu zoszi amiṇ amancer zzuccullelankù boghossitan: Anim amancàm haunie poddunu duinaca: punu pòddùnu gèn eta. Tem vivar.

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CLXV

ORATIO DOMINICA

SINGALICE

Swaergastélejehi weddeinna appee pyanani, tamunwahanseegee nameje suddhewewai; tamunwahanseegee raedsjdsje indhewewai. Swaergastélejehiseme bumijedith tamunwahanseegee kemmettih jedindhewewai. Appeenipataa bodsjeneje appeethe adda dewawaddarennawahondhé. Appee waraddakarrejindhe appi ksamawennaseme, appee waraddawalut appathe ksamawennawahondé. Appawe upaddrawellatthe ahunokkere napurenut; appee salawaarrennewahondhé. Aamen.

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CLXVI

ORATIO DOMINICA

TAMULICE

Asmanule irukkapatta engelureia Wawa: Dewarirudeia jsum kadusakkappara: Dewarirudeia malakkutta wandu schera: Dewarirudeia amarassadije asmanule narakkurappole saminalejum narakka: Annamarrú engelukkulla riske innerit poru dil engelukkijum: Engeludeia deinaligelukku nangel mannitichu wurugir-appole, engeludeia deingaleijum engeluk-ku manitschu wurum: Engelei tasaipule agapparapannadejum: Anakkal sarule nindu engelei kalasakki arulum.

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CLXVII

ORATIO DOMINICA

TAMULICE

ALIA DIALECTO

Wanange-lel´irrukkira engol Bidave: Ellaruk-kum suttamairuk-kakkarawadu ummareia-namam: ummareia-iratschiam wara: Ummareia manadinpaije wanavergül vanattil scheijum-appole, pumii-lejum ellarum scheijakkadavariül. Annanulla engül-appum engelek-ku innu darum: Engül purei-karenkararuk-ku nangül porukkum-appole nirum engül pavakadengalei engeluk-ku porum: Engeloi toschattuk-ku eduwaga ottadejum: Engeluk-ku pollangu waradapaddikku Willagum.

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CLXVIII

ORATIO DOMINICA

BARMANICE

မိုး ကောင်းကင်၌ ။ နေတော်မူသောအကျွန်ုပ်တို့
အဘရှင် ဧောနာမတော် မြတ်ကိုသူခ ပ်သိမ်တို့ ရှိသေ
လေး မြလ်ချင်ရှိကြသည်ဖြစ်စေသော ။ သခင်ဖြ်ကျေး
ဇူးတည်ဟူသောနိုင်ငံ တော်သည်အကျွန်ုပ်တို့ ၌
ကုန်မ်ည်အကြောင် ။ ကယ်မသနာ း တော်မူပါ ။
။ ေ.ရှစ်တတော်နှင်.အညီမိုး ကောင်းကင်၌ ။ ရှိသက်
သို ။ ဖြ်လျှမြည်း၌ ။ ပြည်စုိပါအောင် ။ စောင်မတေင်
မူပါ. ။ ။ အစည်ေ.နမပြတ်အလ ိုရှိအပ်သောအကု
အစား းတို.ကို ။ လည်း ။ အကျွန်ုပ်တို့အာ း ။ ယနေပေး
သနာ း တော်ပါ ။ ။ အကျွ. နှ်ပ်တို၀်.အာ း ထိခို.

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က်ကျူး ။ လွဝ်နိသောသူတပါ ။ တု့ ဝိဖ်အပြစ်ကို ။ အကွၤ့ ဒိပ်တို့ဂၤန့်တို့ဓမ္မသည်း ခံသက်သို့ ။ အကွၤ့ဒိ ပ်တို့အပြစ်တို့ကိုလည် ။ ကညလွတ်တော်မူပါ ။ နွောင်ဂၤက်ချင်အမြဲ့ ကိဒ္ဒ ။ အကွၤ့ဒိပ်တို့ပါဝင်ချင်မ ဂၤိပါ်လျက် ။ မကောင်မသင့် စသာအဘုဟူသ မ္ဘုဒ္ဓင် ကင်လွတ်ဂၤသည်ဖြစ်စေသော ။ အာမင် ။

CLXIX

ORATIO DOMINICA

SIAMICE

Pro orao giou sowen. Thiou pra hái prachot tób hain contang laë trovaë pra ponn moang: Pra kob hai daë kie rao: Haë leo neung kiaë pra mogan hain din somoe souan. Ha-ha rao toub van cóö haë duë keè pran vann nii. Coo prot bap raö semoe raö protpoo tam keé raö. Gaa haë prào top naë coang bap: Hae pö kiaa amerao tam poan.

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CLXX

ORATIO DOMINICA

MALAICE

باڤ كامي يڠ اد د شرڬ . نما مو د سڤيكن . كرجانمو دتاڤى
كهندقمو جديله د بومي سڤرت د اڠ شرڬ . رزق كامي در شهار ه
دبريكن اكن كامى ڤد هار اين . دان مڤمڤن اكن كامي دوش كامي
سڤرت كامي مڤمڤن اكن بارڠسياڤ يڠ برساله اكن كامي . دان
جاڠن باو كامي ڤد ڤرچبان هاي . دلڤسكن كامي در ڤد يڠ جاهت ۞
امين ۞

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CLXXI

ORATIO DOMINICA

MALAICE

ALIA DIALECTO

Bappa kita, jang berdudok kadalam surga, berm-umin men jadi akan namma-mu ; radjat-mu mendatang. Kahendak-mu menjadi di atas bumi seperti di dalam surga Berilá kitá makannanku sedekala hari. Makka ber ampunla doosa kita, seperti kita ber-ampun-akan-siapa bersala kapada kita, D' jang-an hentar kita kapada fetana seitan; tetapi muhoonla kita darí pada Ibliş. Amin.

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ORATIO DOMINICA

IAVANICE

Ràma kahoela, kang wantan ing surga: Wasta andika dadi elapiénno: Sadjaman andika dirawoei. Karsa andìka dadi ing lemmà, kàja ing sùrga. Reddèkkì kahoela kang sadientam dientam njoekàn dientam ponìkí màring kahoela: Ambi poèntam màring kahoéla dosa kahoela, kàja kahoela poèntan màring samoènggil-noènggil titiany, kang salàh maring kahoela: Ambi sàmpon bàcta kahoèla ing patsjoban: Tapi oetsjolakan kahoela padi pada sang awon. Amin.

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CLXXIII

ORATIO DOMINICA

MOLUCCICE

Bapa cami, nang ada die sorga, nama mugadi bugi; alamudatang bada cami ; cantate mugadi begattu die dunga begimana die sorga. Regiki cami derisahari hari. Briharini lagi ampon dosa cami begimana cami ampon capata sicapa nang sala bada cami. Gangan tgobba bada cami; bori lapas akan cami deri gahat samua. Amen.

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CLXXIV

ORATIO DOMINICA

TAGALICE

Amà namin sungmasalangit ca : . Sambahin ang gnalan mo : Mapa sa amin ang caharìan mo : Sundin ang loob mo dito sa lupa, para nang sa langit. Bigian mo camin ngaı-on nang aming canin sa araoarao : Et patauarin mo cami nang aming manga-otang, para nang pagpatawad namin sa nangagcacaotan sa amin : At huuag mo caming ipahintolot sa tocso. At yadiamo cami sa dilan masama.

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CLXXV

ORATIO DOMINICA

BISAYICE

Amahan namu nga itotat ca sa langit: Ipapagdayet an imong ngalan: Moanhi canamun an imong pagcahadi: Tumanun an imong buot dinhi sa yuta, maingun sa langit. Ihatag mo damun an canun namun sa matagarlao: Ug panadun mo cami san mga-salá namu, maingun ginuara namun san mga-nacasala damun: Ngan diri imo tugotan cami maholog sa manga-panulai: sa amun manga caanai. Apan bauiun mo cami sa manga-maraut ngatanan.

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CLXXVI

ORATIO DOMINICA

FORMOSAE

INSULAE DIALECTO

Diameta ka tü vullum : Lulugniang ta manang ọho : Mabatongal ta ṭaò tu gòu moho : Mamtalto ki kamoienhu tu naly mama tu vullum. Pecame kà cagniang wagi katta : Hamiacame ki varaviang mamemiang mamia ta varau ki : Tao ka mouro ki ṛuch emitang ; Inecame poudanga dangach soiajá mecame.

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CLXXVII

ORATIO DOMINICA

NEO-ZELANDICE

Ngaiyeri anam lewin inde wyirrewarre. Ungunuk urn yarnin umauwe mitye blukkun urn. Umauwe kingdom tyiwewar itye punt. Ngruwar ruwungai um kung our, yaral inde an taiyani, luk ennin narar wyirreungai. Pemp our yan arnangk arnauwe krepowe hikkai nungge. Tainpul our inde ungunuk arn wirrangwarrin, luk ennin arn tainpulun ungunuk ar kornar wirrangwarrin arnangk. Nowaiy inde arnan waiyani yangi ar wirrangar nanampundun arnan wirrangwarrin. Moerpun inde arnan wunyarn nowaiy wirrangwarrin. Amen.

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CLXXVIII

ORATIO DOMINICA

NEO-ZELANDICE

ALIA DIALECTO

E to matou Matua i te rangi, Kia tapu tou ingoa. Kia tae mai tou rangatiratanga. Kia meatia tau e pai ai ki runga ki te whenua, kia rite ano ki to te rangi. Homai ki a matou aianei he taro ma matou mo tenei ra. Murua o matou hara, me matou hoki e muru nei i o te hunga e hara ana ki a matou. Aua hoki matou e kawea kia whakawaia; engari whakaorangia matou i te kino: Amine.

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IDIOMATA AFRICANA

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CLXXIX

ORATIO DOMINICA

MADAGASCARICE

Răĭt-sĭcă an-danghĭtsi, ăngăre ănŏ-hō fissă tife i fănsăq-ănō, āvĭ ămĭnāie; ămŏrōmpō-ănō hŏ-ĕfă, ĭz, ān Tānne, oūcoŭă ān-Dănghĭtsĭ. Măhoŭmē ănāïe, ānroŭ-ānne moūfe ābi. Tăhē-ĭoū Zāhāïe, ô Zānhăr! gūi fān-năhĕ-nāie rātsĭ ăbi; toŭă zéie mĭvāle, ĭ fănnăhĕ rātsĭ ă gūi Răfĭ hāie; ācă măn ătĭtse, ănāïe, vētsĕ-vētse rātsĭ: fĕă, ănŏ mittĕhēzā ănāïe tābĭn rātsĭ abĭ. Amen.

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CLXXX

ORATIO DOMINICA

MADAGASCARICE

ALIA DIALECTO

Amproy antsica izauhan au tangh andanghitsi, angharanau hofissahots; vahoüachanau hoaui aminay. Fiteian nau hoef aiz anghe an tane toüa andanghitsi. Mahoumeho hanau anrou aniou abinai hanè antsica. Amanhanau manghafaca hanay ota antsica, toüa zahai manghafaca hota anreo manoüanai. Amanhanau aca manghatetsanay abin fieutseuetse ratsi; feha hanau metez ahahanay tabin haratsijan abi. Amin.

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CLXXXI

ORATIO DOMINICA

VOLOFICE

Sunu Bây bi ţi asaman : nă sa tur sèlă ; nă sa ngûr dikă ; lô begă nă am ţi sûf năkă ţi asaman. May nu téy sunu dundu'gir gu nèk ; té baal nu sunu i tôñ năkă nô baalé ñal nu tôñ ; té bul nu bayi nu tabi ţi bălis ; vandé musal nu ţi lu bon. Amin.

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CLXXXII.

ORATIO DOMINICA

BARICE

Babá-likang, dó lo gwogwón ki. Tí anyan karin-kunök kwąkwaca. Anyan tumatyan-inot popo kayáng ni. Anyan deket-inot gwegwè gwôco í ki cona lunga í kak ni. I lólor tí yi muntye-nikang ná loron ling. Kölökí yi toronyetji-kang, gwóco yi kökölökin katorónyak-kang. Kó pik yi dudúmaji, ama luöki-luök yi i nárok ling. Amen

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CLXXXIII

ORATIO DOMINICA

DINKAICE

Uâ-da ke yin a to wnyal; ghôg a wtyèc rin-ku abî lēc, pan-du abi ben; puón-du abî loy piñ-ic acit wnyal-ic. Yeke ghôg mîwd-kua akolé awtong; pal ghôg karác-kùa. acit ghôg ya a pal koyc ci kerác loy etong ghôg, ko dûne pal, bi ghôg kuat temac-ic, lone koyn ghôg etong kerác. Amen

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CLXXXIV

ORATIO DOMINICA

SCHILCHENICE

Amazeaghna Baba Erby, ghi y ginna, berkat ysmanik; yi hackem geegn tusked ougulleedn beherra. Isker omornik ophodn doonit wi y ginna. Fkee na nogh oghoromna oghaghossa Amazeaghna Erby. T' opphur dnwbnogh zoond smahnogh yeadnin elmochottyeen uphalanoch. Addan woortphilt en yxshem y allawwr; adonogh tiphkeet oghodn dnoob. Amen oghozont.

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CLXXXV

ORATIO DOMINICA

ANGOLANICE

Tat' etu ũecâla co máulu, accondeque o rigína riâe, heze co tuecâla o quifûchi quiâe: acuzélese o muchíma ũiae inga boxi, inga héulu: O mussa ũetu ũa izúa yesse tubéo rierínọ: tuéquie o macongo etu inguéqui tuéquia anha aturià o macongo: cutuéquie pè curigia mo quit uxi; tubánguelebó mo quiaíba. Egúè.

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CLXXXVI

ORATIO DOMINICA

CONGANICE

Essètu, üaicâla o comazûlu diüauquissi edizîna, diâcu ücza banuntuîna oüêna üâcu, ubua en siacuamonho, cat benunci yacunâ mazûlu. Enfundi etu yaquilumbuyaquilumbu utubayo unu. Utuloloca eycûma yêtu; catiûnaì etu tuloloca oana atabangaoüî; cutuambulaco tuabua munâ tueleco canti utucanga munâ üî. Amen.

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CLXXXVII

ORATIO DOMINICA

HOTTENTOTICE

Cita bô, t? homme ingá t'siha, t? sa di kamink ouna; hem kouqueent see. Dani hinqua t'sa inhee, k? chou ʞi, quiquo t? homm'ingá. Maa cita heci cita kóua séqua bree. K? hom cita cita hiahínghee quiquó cita k? hom cita dóua kôuna. Tire cita k? chöá t? authummá. - K'hamta cita hi aquei hee k? douauna. Amen.

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IDIOMATA AMERICANA

IDIOMATA MERIDIONALIA

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CLXXXVIII

ORATIO DOMINICA

ARAUCANICE SEU CHILIACÈ

Inchin-taiñ chao huenu meu ta-mleimi, urchigepe tami ghui, Eimi-tami reĩno inchiñ meu cùpape, chumgechi tami piel vemgekei ta huenu-mapu meu; vemgechi cai vemgepe ta tue-mapu meu. Chai elumoiñ tain vill antù couke. Perdonnanmamoiñ taiñ huerilcam chumgechi inchiñ perdonnakeviiñ taiñ huerilcaetcu lelmokiliñ taiñ huerilcanoam huelukemai vill huera dugu men montulmoiñ.

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CLXXXIX

ORATIO DOMINICA

ARAUCANICE

ALIA- DIALECTO

Inchiñ taiñ chao, huenu meu ta meleimi; uvchigepe tami gùy; cùpape tami toquiel; vemgepe tami piel tuemapu meu; vemgechi ta huenu mapu meu. Chay elumoin taiñ villantù couque; eluclomoin tain huerilcam, chumgechi inchñ elucloqueviiñ tain huerilcateu: lelmoquiliñ tain huerilcanoam, huelu ella dugu meu montulmoin. Veype.

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CXC

ORATIO DOMINICA

PERUANICE

Yaya-icu hanac-pachacuna-pi cac: Suti-iqui muchasca càchun kapac caini-iqui ñòcaicùman hamùchun munaini-iqui rurasca cachun imànam hanac-pachà-pi hinatac cai-pacha-pi-pas. Puuchaunincuna tantaicukza cunan kodicu,. huchaicuctari pampachapuàicu imanàm ñocaicupas ñocaicuman huchallicukcunacta, pampachàicu hina, Amàtak cacharihuaicùchu huatecai-man urmancaicupac yallinrac manu-alli-manta kelpichihuàicu.

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CXCI

ORATIO DOMINICA

KICHUANICE

Yaya-icu, hanac-pachacuna-pi, cac: Suti-iqui muchasca càchun, kapac caini-iqui ñocaicùman hamùchun, munaini-iqui rurasca cachun, imànam hanac-pachà-pi hinatac cai-pacha-pi-pas. Punchaunincuna tantaicukza cunan koàicu, huchaicuctari, pampachapuàicu imanàm nocaicupas nocaicuman huchallicukcunacta pampachàicu hina, Amàtak cacharihuaicùchu huatecaiman. Urmancaicupac: Yallinrac mana-allimanta kespichihuàicu.

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CXCII

ORATIO DOMINICA

AIMARICE

Nanacana aukiha alapacha cancta sutima hamppatita cancpa kapac cancañamo nanacaru hutpa munañama lura ta cancpa cami-sau alapachansa alaphansa utkamaraqui Huruna ttanttaha nanacaru churita. Huchanaha pampacha kita cami-sau nanacaru huchachasirinaca pampachapta utkamaraqui: Hani hucharu tincuistati: Take nankata kespiakita. Amen.

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CXCIII

ORATIO DOMINICA

MOXHICE

Biya piti piobirico tayee anumocu; Munaina-yaboi piha-re: Tautasinabi-yaboi pireino: Nasuopapi-yaboi epokiererano nacuti yaboi anumocurano. Pihoracabi-yaboi binituina bi-niruna tacanibinicosano: Pa-hapanuabi bicapecaturarai , pacutiahi bihapanucocorai : Picuinacobi namoitururusiabi ereonò: Picatiuchabi tahahipo-rocò ticohachore one.

CXCIV

ORATIO DOMINICA

MOSETENICE

Tsumsi Mumucheve boiti, mis santo Timmo pat jom. peyaquin tsum; mis Reino pat 'tsumve ayi; uñec mi magee mei jomchieba uñec cheve chigme jacché: tsumsi tanta erog mayenyes tsummum someba quim; stsumsi uchaa nivesticami uñec guagmunsis ñiveitsim tsum; dac achi ochaintsum nuctitica mi; chigme erog achiiti meiitica mi. Amen.

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CXCV

ORATIO DOMINICA

MOBIMAHICE

Papa isti diascuri nas benrra. Dissana uyenaba as eslan, Dissana ibacuancaya isti as reinon. Dissana aibancayan nis yanlamah dissana eya is nis benrramah. Ilcoah coahcuancaya nocob ilchomcana isti. Humapohdoha isti il eya isti humaponnaba isti il chalombacaya isti. Caill nanrrancaya isti. Porral bispanslecaya isti nis atacarrà ditinnocuanne.

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CXCVI

ORATIO DOMINICA

ITONAMICE

Digna-me oniti okichauco ognùno. Hicapachurasna omicadayat. Okimacumo omionau. Hacisikicapachurasnebe kinicosnone kimatecaka kinumane. Caimacu dokiterekeke okispelecha. Okipakiyumalana digma-chagualu cumatena dignit dagnaipakiyumalàca digni puyaate. Okichanomoguana kipusacchomo dignit chokigua. Oniti sigcagüegnebe cuenakekisihiane.

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CXCVII

ORATIO DOMINICA

ZAMUCANICE

YEBIA, GUITE ERIGU DAGUCHI NI GUIATE: NACÒ PUONURAC AIREÒ: AZOGADIPUE NI GUIATE IENNOGUI GADDÒ: NACO PIORAC AYUTÌGO NI NUMITIE IDDE, CHO-PUE PIORAC NI GUIATE. AZI ONE YOC ADDIBOZOPOE DIRIAO GANNENE NI DIRITIE IDDE: AZOÌE YOC NI ADDIPIAZUP CUCH-UZUDADOE, CHO AIYOZOCO NI ADDICHETEEERANOE NEE; ACA-AUR EGA CHIPIACO ADDIPIAZUP CUCH-UZODATIE: AROTA YOC NI CUCHUZUDADOE NEE.

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CXCVIII

ORATIO DOMINICA

MAINICE

Papampoa ya-uranso inapake, Apurinen kema mucha-rinso-ni: Kema inapa keyavei: Kema lovanturanso lelinso-ni mompuye inapake, napupintinati isse-ke-nta: Cussaru-mpoa taveri rosa nanni ketuke ipure: Huchampo-anta anisake mompupe campo-anta aloyotupe saya-pita, anisere campo-anta: Co apukesoe tentacioneke co anotakeve Tna-kera' ateeke campu kera co loyave pita.

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CXCIX

ORATIO DOMINICA

TUPIACE

Oré rúb, ybákype tecoár, imoëte pyramo nde réra toicó. Toúr nde Reino. Tonhemonhang nderemimotâra ybype, ybâkype inhemonhânga jabé: Orérêbiú âra iabiô ndoâra cimeëng corá orêbe. Noenhirõ oré angaipâba réce orêbe, ore rerecomemoãçâra çupé orénhirõ iabé. Oremoarucârumé iepé tentaçaõ pupé; orepyiyrõ iepé mbäé-aiba çüí. Amen.

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ORATIO DOMINICA

GUARANICE

Orerùba ĩbápe eréibae. Imboyerobiâ repĩramô nderéra tóycò. Tounderecomâvân gatúorębe. Nderemĩmbotára tiyayé ĩbĩpe ibape yyâyêyâbê. Orerembiù ara nâbôguâra emêé coára pĩpeorêbe. Ndeñỹrô' oreyñângai pábaeupê orébe mârâhárupê oréñỹr ônûngá haeorepo eyârimé. Toremboá ĩmégaù oaipá orepĩçỹrô' epécatú Mbae .pochĩ guĩ. Amen.

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CCI

ORATIO DOMINICA

GUARANICE

ALIA DIALECTO

Ore-rure ubaepe ereico: Toicoap pavemga tu ava. Ubu jagatou akuoavae. Charai bàmo derera reco orereroro leppe waepe toge mognanga dere me potare ubupe waepe ige monangiave. Ara ia vion ore remiũ zimeeng cori oreve: Deguron oreve ore comemoa sara supe oregiron javé: Epipotarume aignang orerememo auge: Pipeà pauem gne ba ememoan ore xui. Emona.

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CCII

ORATIO DOMINICA

KIRIRICE

Bocù-Padzua dibàri mò arakie: Dò netsowonhe adze inhàa: Do' dì ecanghitè hidyodè: Do' morò acatè mò 'radà morò mò arakie. Dò dì hiamitèdè enà hidiohodè do highi; Do' prierè mò hibuànghetàdè. morò xiprihirèdè dò dibuangheri hiaide: Do' dikyè enà hihebupide nosumarà anhi. Do' nunhe hietzade enà boburetà.

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CCIII

ORATIO DOMINICA

KIRIRICE

ALIA DIALECTO

Kupadzua nhinho diabbali mo aranquè. Donetsoa onadcedohanacléa andrenne. Duca addto dseho whòyé. Donanhe kidommodè bo imvvj jaccede do anunhiu. Do Jnnea buye do amuiquede mo zadda mono Jnnea buye do amuiquede mo hémvvj. Doddi enna hyammittedè mohenaham dacabbi enna hiJòodémo hibuangatedè anheiy. Mono wo hicabbidé do dibuangali. Hié iddè do pecrodce,. Bopazu nhinho.

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CCIV

ORATIO DOMINICA

HOMAGUAICE

Tanu Papa, Ehuatirami cate yuri timcui: Ene scira tenera muchamura: Ene nuamai ritama teneruri tanu in-: Ene putari tenera yahuckemura maeramania ehuetemai ritama cate, maerai veranu aikiara tuyuca ritama cate veranu. Tanu eocmai neyume icume tanu supe: Tenepatatanu tanu eraecma-maicana maeramanía tanu tenepeta tanu sahuayaracana: Ename neischari tanu ucucui maca eraecmamai: Ayaisimarae sui nimunuy epetatanu.

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CCV

ORATIO DOMINICA

CARIBICE

Kioumoue tetaniem oubecouyum : santiketàla eyeti: membouilla bioubou-tou malibatali: Mingatte-catou-thoattica ayeoula tibouic monba cachi tibuic-bali oubecou. Huere-bali im-eboue bimàle louago lica hueyou icoigne: roya-catou-kia-banum huenocaten huiouine cachi roya-ouabàli nhìuine innocatitium ou-aone. Aca menépeton-ouahattica torómán tachaouonné-tebouironi: irheu chibacai-keta-baoua touaria toulibani-hanhan-catou.

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CCVI

ORATIO DOMINICA

MAIPURICE

Ua-kivacane eno-icutiri picaniau, nivià pànica pi-ti: Picapia cavi pi-náucare-ike: Eno-icutiri ve, uacania-cau peni-iati veià piajàsari vi-ina. Pitaa vekè yacapi uaca pacatià: Pi-kinanà cavi, veià uakinanari-ina ma-tiberi caniacau uaike: Nuca pivèkà vasuri memenià cavi: Pivècà vettuà maisuini.

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CCVII

ORATIO DOMINICA

TOBA

DIALECTO

Co-taa, adoonatà keda piguem: Yaüateton adenagati: Llaca-anac comi abogot: Contidi-neco kedà piguem, nacaeno enà alua. Canadena cadimita naax sinaax ocom uadom: Caditca mantiguema aditiogoden, emeke comi scaüema sitiogodenax: Tacame catiño calac sanem comi.

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CCVIII

ORATIO DOMINICA

MOCOBICE

Cotaa, nconiae kipiguem: Nozogdì at naaguiá cadenagti: Anabogciket gdcoitiagbá: Nozogdì at ipeketelec ena alobà men ipiguem, enà namagdì gdiciti mi ini Enà namoti conocken kenoba nagatà abiè enegui: Notiaca iniguè gdcobegae kenoá gnazobgacó, me enà namóti icinaggue gdcobegga kenobá n nokiatedogbá: Toton gdazogninio latenatancate nogüet: Calagam gdoamagti kenoá n naaye. Amen.

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CCIX

ORATIO DOMINICA

ABIPONICE

Gretaa, encaañiaegmeegue keera hipiguem: Chigtieecát raaguiat gracalatahuichit: Tit la anaguagaeam guercapichkegoa acami: Chigria la greeketegue ken aaloba grichin men, meram yeeketetegué ecó ncaá iñitagoat ker hipiguem. Ecò gnaca naagüengakenoré neogata calat nañiegarenran ke neoga. Caláchca eenám güercabokegóa kenó naaye graegaecá, meraa guercabogala keco nacayeteragoa: Chitguita oagayitaalam am layam graañiñi eno loencatagüe guecá ecá nam naa keeguèt: Ich groangachitapcam ke no naaye.

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CCX

ORATIO DOMINICA

MBAICE

Cod-iodi anconi-tini titipi-guimedi: An-eleguaga tagui-miite caboonagade: Enagui togodon libinié nigui cadguceladi: Diguibuo cademanigue minataga iego, titipi-guimedi minataga meibuo. Cogecenigui nocododi yagui anenibogodon inatigui-noco: Codelagua anogotini oco aneyovigui mocotaga-codelagà codigotini conoelgodipi: Ninaga yinagde codenicatini laleganaga ayangugodi: Inatita anigi oco tema beagi.

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CCXI

ORATIO DOMINICA

SALIVICE

Babba temodi mumekene cuinca: Santipicado cuimicha: Gueme reino: Kegadama kenacusi, cuigga comua keneada, sekene mumeseke nejecana. Jeuabà tandema pameata pigna noo ichicusi: Jebetakada idekicusi jigna jecanà accu tidecase jebetakedà cusi accutisi: Cuibe ba, dicusi jaitepa tekua tentacion-ne: Peiopakeda cusi sudda ta tegua. Ommuche.

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CCXII

ORATIO DOMINICA

TAMANACAICE

Yumna-imu cap-yave manechi: Avegeti ambucterè temgiarè: Apata-lyacà yumna marechi: Tacreche aicterè nono-pò, matomnamo caponocam gaige. Amenare anuke yumna-uya tacheme ipocoronò: Petkebuni yumna ipurecke, yumna-uyà purecur gaige petkebra manechi yumna-pake: Anguptene yave yumna atca-prà Petkebra imakè yumna-pocono.

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CCXIII

ORATIO DOMINICA

BETOICE

Raufisucà Babi, teo ubo-nu juida: Odija ubujenuma bolanuma omeabicaju: Uju ajaboia cofajanuto: Uju ojaca oami, mai umenami, uju ajaonu farrocafada sadianù. Duiji ijenuma jumuanuto maidda: Ibutu raufisaca fofei jusucanuto, raufisaca oanu iarola fofej rusumaica: ſbitu jitebometù memelu oleanuto: Uita bagenuma fofei cumijanuto. Mamiaje.

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CCXIV

ORATIO DOMINICA

YAMĖNA

DIALECTO

NEIKE AHEN ARRESIUMA ABECIN, TERMÒ ATIAHUA RENUMUCHA HOE TANLA: HABECIA NEI-NIN: ANTO NEIN ARRESIUMA HOE BACEIADA, RE NUANANCA NAERRÀ IÑO POPO-NIN. MINLÈ TERMÒ PAHOINLAMA NEI AMIZIARÀ AINTANEI ERRAMA: HALAYAN-NEI NEI HUCHANLA, TIRRÀ NEI HALAYAN LOBUA REMOREZIO-NEI: LARA HIAMUERRA NEI HAÑ HUCHA-NEN: TAIRRE ALA NINZI HARRÀMALE NEI.

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CCXV

ORATIO DOMINICA

YARURICE

IBBEA AYA ANDE-RE CONOMÈ: CIANTOPATTEDI NAÑAN KUEN: NANAN BEE MANNATTEDI: NAÑA EÀ JAPPETTEDI DÁBURÈ, ANDE-RE MEJANDÍ: IBBEÁ. TAMBÈ DOPPEMENATÀ YORO-IBBE YOÀ DO-RE: ADO JONEMIRI IBEI CHATANDA JAPPAJINI, CAMEXANDI JONENMIRIANO IBBEA NIVE: JUINDURE EBBA EBBE CHATTAINDA-RÈ JAPPA CHÈ: ANDEIN CHINAPPA IBBE CHATTAINDA-RI.

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IDIOMATA SEPTEMTRIONALIA

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CCXVI

ORATIO DOMINICA

KACHICE

Ca-haua ze chossà vancat, uzil atilambiltà a-Cabà. Cichàlta a-vuahual. Chibanùcta nacauah arudn chiruch ichoch, auihole tabanuc ze chossà Chaketa kech ibom hunke hunke ca ua. Chazàstala camac hocle, aho nacazach i mac rech le-ahmàcob kech. Bota auach chizà ibanunkil camac. Yalta cho-auoizi ze-sihk. Hòcta chinu.

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CCXVII

ORATIO DOMINICA

POCONCHICE SEU POCOMANICE

Catat taxah vilcat; nimta incaharçihi avi; inchalita Avihauripan Cana. Invanivita nava yahvir vacacal, he in vantaxah. Chaye runa cahuhunta quih viic. Naçachtamac, he incaçachve quimac ximacquivi chiqvih. Macoacana chipam catacchyhi; ceaveçata china unche tsiri, mani quire, he inqui Amen.

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CCXVIII

ORATIO DOMINICA

MAYICE SEU YUCATANICE

Ca-yum ianech ti càanoob: Cilichthantabac a kaba: Tac a ahaulil c' okol: Mencahac a uolah uai ti luum bai ti caanè: Zanzamal uah ca a zatoon helelae: Ca a zaatez c' ziipil, he bix c' zaatzic u-ziipil ahziipiloobtoone: Ma ix a ppatic c' lubul ti tuntah: Ca o tocoon ti lob.

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CCXIX

ORATIO DOMINICA

MESSICANICE

Tó-tátzinè in ilhuicac timoyetztica. Ma yectenehuallo in motocatzin: Ma huàllauh in motlatocayotzin. Ma chihuallo in tlaticpac in motla nekillitzin, in-yuhki chihuallo in ilhnicat. In totlaxcal mo-mostla totechmoneki in axcan xitechmomakili: Ihuan ma; xitechmopipolhuili in totlatlacol in-yuh tikintlapopolhuia in techtlacalhuia; Ihuan macamo xitechmomacahuili inic amo ipan tihuetzizke in teneyeyecoltiliztle: Zanye ma xitechmomakixtili ihuicpa inamokualli. Ma-yuh mo-chihua.

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CCXX

ORATIO DOMINICA

MIXTECICE

Dzu timdoo, zu dzicani andihui; Naca cuneibnahando sananini: Nakisi santoniisini: Nacuhui ñuuña ihui saha, yocuhui inini: dzahuatnahayocuhui andihui. Dzitandoo yutnaa yutnaa tasinisindo huitni: Dzandooni cuachisindo dzaguatnaha yo dzandoondoondihindo sahani sin doo: Huasakihui ñahani nucuitandodzondo kuachi. Tahui ñahani ndihindo sahañavvhuaha dzahua nacuhui.

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CCXXI

ORATIO DOMINICA

TOTONACCA

DIALECTO

Kintatcan ò natiayan. huill tacotllali huacahuanla o min paxca maocxotcamill omintagchi tacholacohuanli ixcacgnitiet ot skinlau chon cholacan ocnatiayan alyanohue nikila ikxiu. Ki lacali chaocan kilamatzançaniau kintacagllitcan : ochonkinan iclamatzancaniau kin talacatlanian : nikilamapotaxtou alà nicliyolàu lacotlanacatalit nikilamapotxeto lamatzon lacacoltana ; Chontacholacahuanla.

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ORATIO DOMINICA

OTOMITICE

Matheíhe, cokibv'yi ampo mahêtzi tanęmanho uv'cà ni thv'hv': Dobòehé nv'ca ni-nayā: Todichha nukhua ximòhòi nv'ca ni-nē tēngv'cahpidichà nvnv màhetzi. Tamèdàcahe nvca mamèhe ammapòtho: Tame' pvnno' cahe nv'camatzòhkibe nvbvcakengv' tacapvnnabocahe nocopitzoco' cahe: Yokihekikihe cvhtzóhe ayotzóhki: Damipve' cahe anihirokihe. Tengvtadichha.

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ORATIO DOMINICA

TARASCA

DIALECTO

Tata uchàveri tukire hacahini avàndaro: Santo arikeve tucheveti hacangurikua. Wetzin andarenoni tucheveti irecheekua: Ukuareve tuchevęti wekua iskire avandaro, na humengaca iustu umengave ixu echerendo: Huchaeveri curinda hanganari pakua intzcutzini yaru: Santzin wepovacheras huchaeveri hatzingakuareta, izki huchanac wepocacuvanita haca huchàveri hatzingakuaechani. Ca hastzin teruhtazema teruniguta perakua himbo. Evapentztatzini yaru catzingurita himbo: Isevengua.

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ORATIO DOMINICA

PERINDICE

Cabutumtaki ke exjechori pininte: Niboteachatii tucathi nitubuteallu: Tantoki hacacovi nitubutea pininte: Tarejoki nirihonta manicatii ninujami propininte. Boturimegui dammuce tupacovi chii: Exgemundicovi boturichochii, kicatii pracacovi kuaeentumundijo boturichochijo: Niantexechicovi rumkuaeentuvi innivochochii: Moripachitovi cuinenzimutogui. Tucatii.

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CCXXV

ORATIO DOMINICA

CORAICE

Tsai tchen a dent Pou tche, a dent ouen y miang hen ching, y kouk nim kek. Y tchi seng heng è ki, yé è tchen en, a dent mang y kem il yé a; a il yong niang, y mien a tsai yé a yek mien pou a tsai tche, ou poul a hè ham è yeou kam, nai kou a è hiong ak. Ya-mong.

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CCXXVI

ORATIO DOMINICA

TUBARICE

Ite-cañar tegmuecarichui catemat: Imit tegmuarac militurabà teochigualac: Imit kuegmica cariniti bacachin-assisaguin: Imit avamunarir echu nañigualac imo cuigan amò nachic tegmuecarichin: Ite cokuatarit essemer taniguarit iabba ite micam: Ite tatacoli ikiri, atzomua ikirirain itè baeachin cale kuegmua nañiguacantem: Caisa ite nosam bacà tatacoli: Bacachin ackirò muetzerac itè.

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ORATIO DOMINICA

TARAUHMARICE

Tamu-nonò ma mù rigui-guami-gatiki: Tami noineruye mu reguà: Selimeya rekiena: Tami negualigua mu yelaliki genà guechi mova, mata-achivè reguegà guamì-rigui negualiguà. Taminututuye gippeba: Tamiguecaguye tami guekeliki, mapiuachivè reguegà tami guècaguye puchè tami guikeamek. Tami ta satuye: Veregatimeke meccha yurà.

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ORATIO DOMINICA

OPATAICE

Tamo-mas teguiacachigua cacame: Amo tegua santo à: Amo reino tame macte: Hinadua iguati terepa, ania teguiacachiveri. Chiama tamo guaca veu tamo mac; Guatame neavere tamo cai naideni acò, api tame neavere tomo opagua: Gua cai tame taoritudare. Cäi naideni chiguadu. Apita cachià.

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ORATIO DOMINICA

COCHIMICE

Pennayù makaenambà yaa ambayujuí miyà mo: Buhu mombojua tamma gkomendà hi nogodoño demuejueg gkajim: Pennayula bogodoño gkajim, guihi ambayujup maba yaa kaeammetê decuinyi mo puegiñ. Yaa m buhula mujua ambayup mo dedahijua, amet ê nò guilugui hi pagkajim. Tamadà yaa ibo tejueg guiluguigui paemijich ê môu, ibo yanno puegiñ: Guihi tamma yaa gambuegjula kaepujui ambinyljua pennayula dedàudugùjua, guilugui pagkajim: Guihi yaa tagamuegla hui ambinyijua hi doomò puhuegjua, hi doomo pogounyim: Tagamuegjuà guihi usímahel kaeammet ê decuinyimò, guihi yaa hui ambinyl yaa gambuegjuà pagkaudugum.

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CCXXX

ORATIO DOMINICA

VIRGINIACE

Nooshun kesukqut. Kuittiana tamunach koowesuonk: Peyaumoouteh kukket assootamóonk. Kuttè nantamóonk nen nach ohkeit neane kesukquut. Nummeet suongash asekesukokish assamaijneau yeüyeu kesukod. Kah ahquontamai inneau numat cheseongash neane matchenehuqueagig nuta quonta mòunnonog. Ahque sag kompagunainnean en qutchhusong anit. Webe pohquoh wussinean wutch machitut.

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CCXXXI

ORATIO DOMINICA

CANADENSI IDIOMATE

Noutaounynan ca tayen ouascoupetz, kit-ichenicassóuin sakitaganiouísít; pita ki-ouitapimacou agoué kit-outénats. Pita kikitouin toutaganiouisit. Assitz, ego ouascouptz. Mirinan oucachigatz nimilchiminan, ouechté teouch. Gayez choueriméouinan ki maratirinisitā agoué, ouechté ni choue-rimananet, cakichiouahiamitz. Gayeu ega pemitaouinan machicaoueintan espich nekirak inaganiouiacou; miatau canoueriminan capech. Pita.

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CCXXXII

ORATIO DOMINICA

SHAVANNICE

Keelah Nossé kitshah awé Heyring. Yah zong seway ononteeo. Agow aygon awoanneeo. Yes yaon onang ché owah itsché Heyring. Kaat shiack Mowatgi hee kannaterow tyenteron. Esh keinong cha haowi eto neeot shkeynong kaïtshé kitsha haowi. Ga ri waah et kaïn. Isse he owain matchi. Neeo.

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CCXXXIII

ORATIO DOMINICA

MOHOGICE

Songwaniha ne karongiage tigsideron. Wesagsanadogegtine. Saianaertsera Iwe. Tagserre Eguiawan karongiagon siniiugtoni ohwonsiage. Niadewigniserage tagkwanadaranondagsik nonwa. Tondagwarigwiiugston ne iungwarigwannerre siniiugtoni siagwadaderigwiiugstani. Neoni togsa dawagsarinet dewadaderageragtonge. Ne sane saedsiadagwags ne kondigserohase. Amen.

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CCXXXIV

ORATIO DOMINICA

ILLINICE

Oussemiranghi Kigigonghi epiani cousseta mourinikintcke kiouinsounemi, Kiteperinkïounemi piakitche. Kigigonghi kicou echiteheianiri nichinagatoui, akiskionghi napi nichinagouatetche, acami ouapankiri eouiraouianghi kakieoue miriname. Kichiouinachiaminghi ichi pounikiteroutakianki, rapigi pounikiteroutaouiname kichiouinariranghi kiaheoueheoueghe toupinachiamekinke chinche ouihiname mareouatoungountchi checouihiname. Vouintchiaha nichinagoka.

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CCXXXV

ORATIO DOMINICA

MARESCHETICE

ABENACQUIORUM DIALECTO

Nemiktakusẹn, spemkik èyene. Sagmanwelmegudets eliwizyan. Ketepèltemwaghen pètsussewitch. Keteleltemwaghen uli tsiksetagudèts yuttel Ktakkemigook, tahalo tè Spemkik. Miline tekètch bemghiskak etaskiskuè n'taponemen. tè anèhèltemohuyèku n' tuabellokèwaghennuùl tahalo. nilon èlì anèhèltemohuyèku ewabellokedzik; tè dzikkìl. Nialosseline unemivtwaghenek, wedji ghighilè tannik Nialetch.

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CCXXXVI

ORATIO DOMINICA

PENOBSCOTICE

ALIA ABENACQUIORUM DIALECTO

K' mitanqsena, spomkik eyan, weweselmobżuotch eliwisian, amanté neghè petsiwewitawèkpane ketepeltamohanganeck; èli kìktanguàk ket'letamohangan; spomkik talì yo nampikik petchikiktanguatè tche. Mamilìne yo pemìghisgàk ètaskiskué n'tapònmenà; yopahatchi aneheldamawihèk kessi kakanwihiolek' pàn, èli nyona kisi aneheldamahokèt kekanwiàk tepanik; mosak ketali tchikiktawighèk tamambàutchi saghihunmihinam' ke, ulahamist'kè saghehusuhaminè mematchikil. Nialetch.

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CCXXXVII

ORATIO DOMINICA

PASAMAQUODDICE

ALIA ABENACQUIORUM DIALECTO

N' mixtankùsena, Spemkik èyane, wèwèsèlmogwodotch èliwizyane, ketepèltemwàngan pètzussewisch, Keteleltemwàngan ùli kiktangwadetch tali kik tahanlàho tè spemkìk. Manmìline nikwambi beinghiskak ètaskisk wè n' tapan'mena, tè anèhèltamawinè nepalalokkèwangannawal, tahanlawi nyonà èli anèhèltamahuyèku ewanpallelokè dejik; tè èkkwi èlossaline unemithòtwanganèk wetchi kighèaieku tannil madzikkil. Nialetch.

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CCXXXVIII

ORATIO DOMINICA

MICMACENSI

DIALECTO

Nuschinen wajòk ebin, tchiptook delwigin meguídè demek, wajok n'telidànèm tchiptook ìgnemwìek, ulà nemulèk uledèchinen; nàtèl wajok deli chkedulk, tchiptook deli chkedulek makamìguek eimek. Delamùkubeniguel echemièguel, apch neguèch kichkook delamuktech penegunnemwin nilùnen; deli abìkchiktakachik wègiwinametnik, elpkil dèli abikchiktwin elwèultiek; melkenin mech winnchudil mu k'tygàlinen, keginukàmkel winnchiguel twaktwin. N'delietch.

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CCXXXIX

ORATIO DOMINICA

TADUSSACA

DIALECTO

N'uttawonan, tshiv waskutlsh ka taien, tshitshitwa weritaguanusin tshitshinikàswin, he nogusiwane pitta taiats Aahi pamittagawin nete waskutsh, pitta gaie pamittagawien u-te astshitsh. Anutsh ukashigatsh mirinan, ni mitshi miminan, meshutsh gaie kashigatsh mirinan, nama nigut nititeritenan awiets ka tshi tshishiwaiamitjito, eka gaie tshir nigus iterimínan ka tshishiwaitats eka irìnawinan ka wi sagutshihiguìats he iarìmatis, tiaguetsh wi irinikahinan metshikawatis maskuskamatsi. Egu inusin.

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CCXL

ORATIO DOMINICA

OREGONICE

Kyle-e-ou ltchitchemask, askwest kowaksmenshem, a-i-letze-milkou ye-elskyloog. Entziezie telletzia spoe-oez. Assintails ye-etstoloog etzageél ltchitchemask. Kóogwitzelt yettilgwa lokai-tsiapetzinem. Kowaeksméemillem klotaiye kloistskwen etzageel kaitskolgwélem klotaye kloistskwen klielskyloeg koayalokshilem takaekskwentem klotaye kowaeksgwéeltem klotaye. Komieétze-gail.

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CCXLI

ORATIO DOMINICA

CRIANAE SEU CREE TRIBUS

DIALECTO

Notanan kitsi kijickok epian pitone mewaitsikatek kiwigowin, pitone otitamomakad kitibeitsikewin, ispits enatota kawigan kitsi kisikok, pitone ekusi iji waskitaskamik. Anots kakijikak miindnipakweji ganiminan mina latwaw kigigake. Canisi kaije kasenamwayakik ka ki matsitota koyankik ekusi iji kasinamawinan eki matsitotamank. Pisiskeiminan kitsi eka matsi namitoueitamank iekatenamawinan kamayatok. Pitone Ekeesiikik.

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CCXLII

ORATIO DOMINICA

KOETENAICAE TRIBUS

DIALECTO

Katitoe naitle naite, akiklinais zedabitskinne wilkane. Nishalinne oshemake kapaik akaitlainam. Inshazet luité younoamake yekakaekinaitte. Konmakaike logenie niggenawaishne naiosaem miaitéhe. Kekepaime nekoetjekoetleaitle ixzeai, Iyakiakakaaike iyazeaikinawash kokakipaimenaitle. Amatikezawés itckkestshimmekakkowélle akatakzen. Shaeykiakakaaike.

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CCXLIII

ORATIO DOMINICA

PEDUM-NIGRORUM TRIBUS ITA DICTAE

DIALECTO

Kinanâ spoegsts tzittâpigpi, kitzinnekazen kagkakomimokzin. Nagkitapiwatog neto kinyokizip. Kitzizigtaen nejakdpestoeta tzagkom, nietziewae spoegsts. Ikógkiowa ennoch matoghwitapi. Istapıkistomokit nagzikamoót komonetziewae nistowâ. Nagkezis tapi kestemoóg. Spemmoók matéakoziep makapi. Kamoemanigtoep.

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CCXLIV

ORATIO DOMINICA

ASSINIBOINICE

Tuchiachttoobe machpiachta yaeoenshi ba-eninshi nabishi nietshalzilzi Nitanwiadezi, ektyyaegnizi, yetshoeszizi aittshaiszi lenmachkoetzizi asêettshaiszi maehtpiachta Inkoem nangaah oezoezandie innimbechain, ezieyakink taniôzeni etchoengoebezie sinkimbishnitshaa ektaes etchoengoebezie. Youechtontjen tanniaesni etchoem goebishniet tchain, napéen giettshioenn ingninnaegé. Etechees.

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CCXLV

ORATIO DOMINICA

POTAWOTOMICE

Nosinan Wakwik ebiyin ape kitchilwa kitchilwa wenitamag kitinosowin, enakosiyin ape piyak kitewethko tipu wakwig, ape tepwetakon chote kig. Ngom ekijikiwog michinag mamilchiyak ponigetedwichinag kego kachi kichicnakineyi ponigeledwoiket woye kego kachi kichiimidgin, kinamochinag wapatadiyak. Chitchiikwan nemimochinag meyanek waotichkakoyakin. Ape iw nomikug.

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CCXLVI

ORATIO DOMINICA

GROENLANDICE

Attatavut killangmetotit, akkit usorolirsuk; nallegaueet aggerle. Pekkurset killangme nunametog tamaikile; tunnisigut ullume nekiksautivnik. Pissaraunatnlo akeetsorauta, pissengilaguttog akeetsortivut. Ursennartomut pisitsarauneta; annautigulle ajortomit. Amen.

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PARS QUARTA

CONTINENS

IDIOMATA MONOSYLLABICA

CUM

HIEROGLYPHICO

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CCXLVII

ORATIO DOMINICA

SINICE

在天我等父者。我等願爾名見聖。爾國臨格。爾旨永行於地亦於天焉。我等望爾今

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日與我我日用糧。而免
我債亦我亦免負我債
者。又不我許陷於誘感。
乃救我於凶惡。亞孟。

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ORATIO DOMINICA

SINICE

在天我等父者。我等
願爾名見聖。爾國臨
格。爾旨永行於地如
於天焉。我等望爾今

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曰與我我日用糧而免
我債如我亦免負我債
者又不我許陷於誘惑。
乃救我於凶惡。亞孟。

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CCXLVIII

ORATIO DOMINICA

IAPONICE

Tennimachimaȧsu wareraga on oïa, Mi nawa tattobaritamaï; mi kuni o kitarachɐtamaïe; tenni ȯitewa ȯbochimesùmama naruga gotoku, t'hini oïte mo arachetamaïe. Konnithíwa konnithino iachinài o wareraní on ataïetamaï; hitoni iurusuga gotoku warerano toga o on iuruchitamaï; tentoni hanachimosɯkoto nakare, kio akuni nogachitamaïe. Amen.

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CCXLIX

ORATIO DOMINICA

TONCHINICE

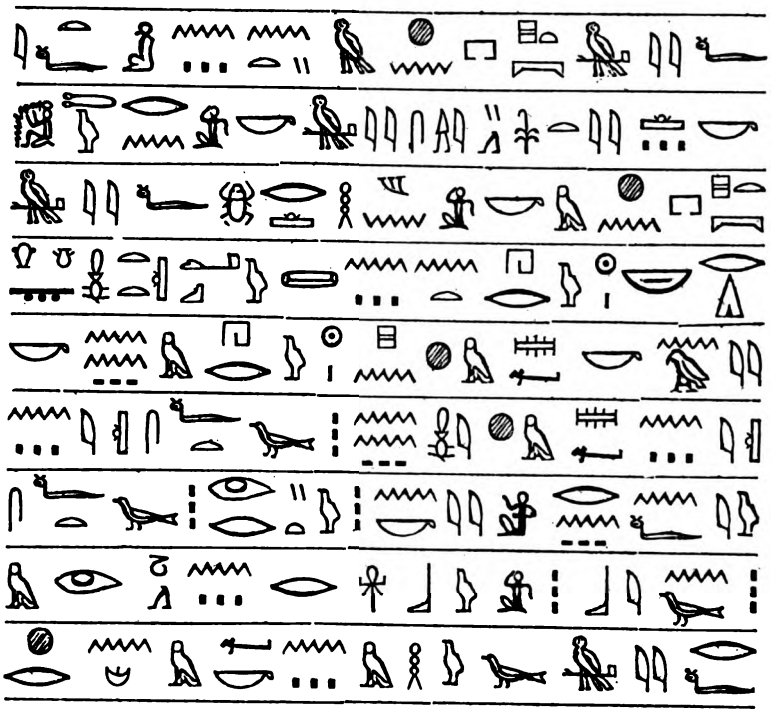
Chûng-tôi lai Thien dia, chen Chua o tren bloi, la Cha chung-toi: Chung-toi nguyen deant Cha ca sang: Cuoc cha tri, den: Bung i cha duoi dat, bang tren bloi bai. Chung-toi xin cha rai cho chung-toi hang ngay dun du: E thà no chung-toi, bang chung-toi cun tha. Ke co no: Chung-toi xin cho dee chung-toi sa chung cam-do: Ben chüa chung-toci chüng su du

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CCL

ORATIO DOMINICA

CHARACTERE HIEROGLYPHICO



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INDEX I

Exhibet linguas omnes dispertitas per familias et ramos certosve ordines, ut in Prooemio dictum est. Linguae Iaponicae locus tribuitur inter linguas turanicas atque adeo inter idiomata meridionalia Asiae : sed ne series numerorum perturbetur, post numerum CLXXV adponitur uncinis inclusus numerus CCXLVIII, quo illa in ipso libro notatur. Vide Prooemium n. vI. Efferuntur autem nomina linguarum adverbialiter, quod iungenda sint vocibus *Oratio dominica,* quae in summa quaque pagina sunt descriptae.

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Praefert linguas omnes dispositas secundum ordinem litterarum cuiusque nomen incipientium; simulque ostendit singulorum characterum, qui illas exprimunt, quae sit forma quique modulus, sive, ut nunc loquuntur, quodnam eorum sit *corpus* et quot *puncta* illud dimetiantur: quae compendii caussa notantur littera c. ascripta summa punctorum. Quod si praeterea formae eiusdem moduli sint plures, quae specie seu figura differant, distinguentur numero ipso. Porro uncinis inclusa et litteris italicis scripta sunt nomina, quae usus typothetarum variis characteribus imposuit. Demum characteres cuiusque linguae proprios crux (†) indicabit; ἀστερίσκος (*) vero illos, quorum formas primas (*matres* vocant) Typographeum nostrum habet.

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IMPRIMATUR

Fr. Marianus Spada O. P. Sacr. Pal. Apost. Magister.

IMPRIMATUR

Iosephus Angelini Archiep. Corinth. Vicesgerens.

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PREFACE

1. The assembly of the Catholic bishops at the great Vatican council is the occasion for the publication of this work. 2. The state and condition of the press of the Sacred Council for Propagation of the Christian Name. 3. Many men have previously published the Lord's Prayer expressed in many languages. 4. Why this edition excells previous ones. 5. A suitable basis is sought for the rules for dividing the languages in accord with that science which concerns languages. 6. The reader must be warned about certain matters.

I

It has been effected by the admirable and inscrutable course of divine providence that the bishops from all parts of the world should gather for the great Vatican council. In this city which is the head of the Christian establishment, and its strongest citadel in our day if ever, let every tongue confess that Jesus Christ is the glory of God the father (*Epistle to Philippians, II:11*). Surely there is no one who is not affected by the most pleasurable feelings and who does not wish to show the greatest possible signs of happiness and piety; moreover, one must take care that as many signs as possible of this joy be manifest which entrust to posterity the memory of such great glory by which our present age is blessed, and of that great benefaction by which we are all blessed.

Therefore, it seemed entirely appropriate that this office of publication which the Sacred Council for Propagation of the Faith has as its own, should publish just such a monument as would splendidly make a public thanksgiving to all people of the inhabited earth. It must be of that sort which is the fullest specimen of that art which can show the speeches of different peoples and their types of writing, and at the same time adumbrates a certain image and form of that august senate in which the fathers are present and expounds the glory of God in the languages of nearly all people.

For we read in the Christian scriptures that on the first day of Pentecost, when all the apostles were gathered together, tongues of flame appeared, one above each of them, and they were all filled with divine afflatus and began to speak in tongues (*Acts, II*). Because that may be said to exist when the Catholic bishops are gathered together, one must admit that it is present at Rome when the bishops are gathered in the name of Christ that they may witness the word of God and testimony to Jesus Christ, and teach all men the way of God in truth, with the Pontiff of Rome under the leadership of the Holy Spirit. (From the speech given in the Vatican Basilica when Pius IX opened the second Ecumenical Council.)

Doubtless it is Rome that is at this time the cenacle of that house, I mean the Church of Peter, for surely Pius IX holds the position and authority of Peter, and the other bishops who assist the Roman pontiff as the apostles assisted Peter. And the Holy Spirit fills them with its virtue and all men speak in various tongues the mighty works of God.

The book, which includes very many of the various languages of different peoples praising God at once in concordant voice, not without merit, to bear presage to this most sacred assembly. Moreover the book which we publish is such: for in this book we give expression of that prayer rendered in 250 languages and in various scripts, all in possession of this office, that prayer which our Lord Jesus Christ did not scorn to teach to all mankind, and which we, instructed by salutary precepts, and informed by divine instruction, all dare to say. Moreover, it would not be in vain if this monument accord

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somewhat, if not entirely, to the reputation of this famous printing office and to the recent inventions of our art, or to the science which examines the very languages of men and the nature of speech.

II

Certain men, not only those who have been born outside Italy and who are not of the Catholic faith, but even native Italians and those who have professed the same religion, are accustomed to bear the contempt of all those goods which Italy, and especially Christian Rome, has: the fruitful parent and muse of the fine arts and literary men. And the scornful pass over the good things and the advantages which the Roman pontiffs provide: the leaders equally of virtue and learning, and the most provident of patrons. For this reason moreover, if they speak of the printing art, they either neglect or ridicule Roman affairs.

Actually, however, our typography should evoke their admiration. For scarcely did Pope Urban VIII, in order to magnify the Christian name by suitable heralds of the gospel, open his most holy house to the disciples summoned to Rome from Asia and Africa, he wished an office to be established suitable for publishing books even in foreign languages and characters. This office, under Francisco Ingolio, in charge of the sacred council's secret papers, in all matters which are required for the splendor of great printing, was so outstandingly established, even from the beginning, that in the very next year, 1627, it numbered fifteen special type fonts for different languages. Moreover, it daily increased its facilities, on the one hand by the liberality of the Roman pontiff and Sacred Council itself, on the other hand by the expert diligence of those who were in charge of printing. Among those who should justly be honored with singular praise are Constantinus Ruggerius and Johannes Christophorus Amazuzzius, who administered for twenty-two years. The very many writings which he took on to publish in exotic types and to provide with learned prefaces, as well as the catalogue of books which he published for the Society for Propagation of the Faith up to 1773—all these show what a great care was taken.

Because these were edited works written in twenty-eight languages, many of which were rendered in not only a single form and size, anyone, only let him show himself a fair judge, can realize how rich and noble this Roman printing office was. Two specimens of characters demonstrate this outstandingly, one presenting a epigram rendered in forty-four languages with which Amaduzzius honorably received the King of Sweden, when he visited the typographic office; the other was offered in 1793 for the honorable Aug. Federico, George of England's second son. This included verses in thirty-seven exotic and varied scripts, among which there are fourteen from the people of Asia.

If at the end of the previous century men desirous of revolution and mad for impious treason, driven by mad lust, had not ruined all at Rome, and snatching away by force what was beautiful and splendid, had not plundered even our printing office, at one time of letter forms, at another of the equipment remaining; perhaps then our press would yield to none of the most famous offices, as regards beauty or abundance of the best things. But if there are in our time many offices among the foreign people which excel the Roman for their equipment or elegance of type, nevertheless we ought to remember that it easily merited the prize in the past two centuries. It was not only an example to others, but also it gave them their wealth. If the situation would allow, this could easily be proven by suitable arguments and testimonies. Certainly Johannes Christophorus Wagenseilus in the work, *"The Fiery Weapons of Satan"* did not hesitate to write: "I saw at Rome those magnificent and august buildings in which was the College of the Propagation of the Faith, endowed with immense wealth by the cardinal prefect. As far as what I considered the greatest, the press easily excels all others in Europe in its provision with foreign characters, and of these stores of type scarcely ever seen."

For that reason no one will consider Roman typography as contemptible. Indeed the zeal and earnestness of chancellery even to the present day has repaired, at least to a great extent, the decline and ruin which we have mentioned.

Beyond many others, two specimens again prove this: one of them expressed in

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twenty-four languages and showing the outstanding place of the letter of the apostle Paul to Titus, the officials and librarians dedicated to the cardinal Antonio Xavier de Luca on the day he was elected Bishop of Antwerp after he had vigilantly moderated the press itself; the other specimen displaying fifty-five languages and all sorts of types, was produced in 1842 for Pope Gregory XVI when he graciously took office.

In our time, however, Pius IX, the author and guardian of the highest pursuits, though exposed to many dangers, and pressed by the grave difficulty of affairs, nevertheless, never ceases to direct his concern toward our press also, so that the glory and splendor of this press be maintained, and daily increased as much as possible. Therefore, entirely justly, since the leader himself restored in 1866 our press by his presence and praise, the codex which represented the first part of the fourth chapter from Deuteonomy, printed in thirty languages, and expressed in the proper script for each language, was offered to him as a testament. But if this speciman of foreign richness that this press is equipped with, being something newly brought to light, it certainly ought to be referred to as received by the favor and zeal of so great a father and prince.

III

The specimen which we are now publishing contains, as we have said, the Lord's Prayer in 250 languages, and expressed in many forms of characters. At other times, and frequently, the same plan has been initiated by different men, either so that the knowledge of linguistics should progress, or so that the advantages and increments of typographical science should be established as proof.

To review the more capable publications here only, and to pass them by: Petrus d'Avity in *"Descriptione quator partium mundi"*, Claude Duret in *"Thesario linguarum Universi"*, Bartholemaeus Georgievizus in *"Libro de moribus Turcarum"*, Ionnes Bapt. Grammayeus in *"Libro qui centum versiones orationes dominicae complecitur"*, Hieronymus Megiserus in *"Specimine quinquaginta lingarum"*, Iohannees Micraelius in *"Pomerania"*, Georgius Pistorius Mauerus in the book *"Pater noster quadriginta linguis"*, Joannes Bauterus in the book *"Oratio Dominica quadriginta linguis"*, Schilderberg in *"Historia itinerus sui"*, Georgius Stiernhielmus in the beginning of the *"Evangeli Gothici Ulphilae"*, Bonaventura Vulcanus in the work *"De litteris et lingua Gesetarum seu Gothorum"*, Ioannes Wilkinsus in the English work *"De lingua philosophica"*, and if there are others, Theodorus Bibiander published at Zurich in 1547 the commentary *"De ratione communi omnium lingarum et litterarum"*, in which he showed for the first time, so far as we know, the Lord's prayer written in fourteen languages. Then surely in 1555 Conrad Gesner in the work entitled *"Mithradates, seu de linguarum differentiis"*, gave the Lord's prayer in twenty-five languages. Then Gaspar Waserus published in 1610 the work of Gesner edited by himself, and embellished with a set of notes. But before Waserus edited Mithradates again, Angelus Rocca, an Augustinian, and a man outstanding for his piety, and learning, published at Rome in 1591 in Vatican type a comprehensive recension of the Lord's prayer in twenty-six languages in *"Appendice de dialectis hoc est de variis linguarum generibus"*, which he joined with the books *"Bibliotheca Apost. Vatic. commentario illustrata"*.

In the following years the number of languages was greatly increased. Andrew Muller in the year 1676 published his work, which included 100 languages. Four years later Thomas Ludekenus again published this at Berlin under the title: *"Orationes orationum seu orationis dominicae versiones praeter authenticam fere centum ad editionem a Barnimo Hagio* (Andrew Muller) *tradit.* A little later Gottfr. Starkius and B. Mottue republished Muller's and Ludekens's editions; indeed he published Ludekens's edition at London in 1701 and entitled it: *"Oratio dominica polyglottus plus centum linguis versionibus aut characteribus reditta et expressa"*.

Indeed John Chamberlyn must be remembered, who published a book in 1715 at Amsterdam which included 150 languages: *"The Lord's prayer in the different languages of nearly all people, and expressed in the proper characters of each language"*. After

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Chamberlyn, Beniaminus Schultzus Lipsiae in the year 1748 published the alphabets of 100 languages and 200 versions of the Lord's prayer. But in so noble a contest Laurentius Hervas, a Jesuit and most erudite man, took the palm, and in roman types gave out his *Linguarum Specimen*, published at Cesena, in 1781, surely to be admired for its more than 300 versions. But John Christopher Adelung overtook and excelled Hervas when he took on a work of great magnitude which had a title derived from Gesner's, "*Mithradates, sive scientia generalis linguarum*". The work consists of four volumes, the first of which he personally edited in 1806, the remaining three Severinus Vater published after his death. In addition to the history of languages, and as many vocabularies as possible brought together from nearly all the languages, it contains nearly fifty versions of the Lord's prayer.

In the meantime, while Adelung was performing his lucubrations, two printing personalities of great name, one in France, I. I. Marcel, the other in Italy, Ioan. Bapt. Bodoni, published very elegant codices from their press, namely, "*Oratio dominica CL linguas versa et proprius cuuiusque linguae characteribus expressa*", Paris, Imprimerie Nationale., 1805/ "*Oratio dominica in CLV linguas versa et exoticus characteribus plerumque expressa*", Parma, Officina Bodoni, 1806. One might add another which the elegance and decoration of the types outstandingly recommend: "*Oratio dominica polyglotta singularum linguarum characteribus expressa et deliniationibus Albert Dureri cincta*", edited by Fr. Xav. Stoeger, monk, and lithographed by J. B. Dressley, 1838. Although this shows only forty-three versions, it nevertheless lays claim to great praise for itself because of Durer's drawings.

Nor should one omit "*Specimen editionum sacrarum literarum linguis gentum Orientis*", which, written in 1818 in Serampour, India, by the Brothers, for so they are called, of the mission at Serampour. This work must not be held in small esteem, which gives the Lord's prayer in 51 languages and appropriate characters of their people, and offers 41 languages for which one might seek in vain in the codices of Chamberlyn, Marcel, or Bodoni. After these Ioannes Uldaricus Krausensus and Ioan. Christoph. Wagnerus Habsburg again published "*Orationem dominicam centum linguis versionibus aut characteribus redittam et expressam*", in a new edition augmented with additional specimens.

Last to be mentioned is the most outstanding book of all: "*Das Vater unser in mehr als 200 Sprachen und Mundarten in original Typen*", by Alois Auer, Imperial Printing Office, Vienna, 1847, in which the largest number of languages and greatest elegance of type, together with every facility with which the noble art of typography is possessed, contend outstandingly. It includes 608 versions of the Lord's prayer, expressed in Latin characters, and classified according to the various divisions of the world, inhabited by the people who use each language. Then are shown 208 versions printed in the foreign types appropriate to the individual peoples. How great this book is anyone can easily understand.

IV

It was a pleasant task to describe all these distinguished monuments, not only because some distinction accrues to our own pages by a review of them, but also because they were an incentive to us to attempt similar work and strive to share the praise which deserving men procure for themselves from linguistic science and the typographic art. Who can rebuke us because we wish to dare great things for men? We trust no one will. For indeed our book will yield to no one of our predecessors in worth or honor. Nevertheless, if someone should consider the number and variety of the languages which we have included; if he would observe the abundance of the forms and characters, and the elegance, if not of all, at least of most of those which are foreign; if in addition, he should carefully inspect the borders which surround all the pages, each page a separate composition; if he should ponder the other ornaments, whatever they may be, which we have procured for the recent inventions of our art, then also if he reflect on what we have attained in a short time, from the previous condition of the press, surely then he will decide that this deserves, if not the first, at least not the last position.

Here are listed 250 languages and dialects, which number surely few will exceed.

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Moreover, we have entrusted the versions, that they may be more accurate, to men learned and experienced in languages, to examine or review, or prepare anew. In short, we have ourselves exerted effort, so that the Lord's prayer might be suitably represented by us in the appropriate language of people living everywhere. This our diligence is approved above all by those who endeavor to consider the speech patterns of various peoples among themselves and to examine the source and basis of speech according to the established comparison. The characters, moreover, which express so many varied languages are all peculiar and private to the Sacred Council for Propagation of the Faith. Moreover, there are 180 scripts, most of them foreign, and among them almost 65 of oriental languages. Most of them have a multiple form, on the one hand in appearance, on the other in size of type, or as we now say, how many points the bodies of the types measure. We don't wish, foolishly conceited, to deceive the reader, but rather to win appropriate praise for the Roman typography and our work.

V

So far as pertains to the order which we have followed in classifying the languages we have taken care that it correspond to the way and laws of linguistic science. For if we consider the force and nature of speech in general, we discover that it consists of utterly simple elements, and those primary ones which are called roots. They consist of only one syllable, and either they so exist alone that they form just as many words, or they combine together into one. This can happen in one of two ways: either only one is changed, the other remaining whole, or both take on in a certain way a new form and are variously inflected. When these are more simple and general, it is certain that they are primary. For that reason three ages are distinguished in the history of speech. In the first of these there were just as many roots as words, so speech consisted of monosyllabic words, such as the Chinese language. In the second age, in order to express individual words, two or more roots were joined. One remains whole, the other is subjoined and variously altered. The word is composed thus, so that vocabularies show some indication of how they terminate (which one can see in the languages called Turanian or Mongolic). Because languages of this sort have roots joined togther by a certain glue, as it were, they are called agglutinative.

Finally, in the third age, the roots which compose the words are all variously affected, and changed at the same time, and in turn they coalesce into one word (such is the basis of the languages called Aryan or Iaphetic, especially true of those called Semitic). Such speech is usually called organic because the roots of which every word consists not whole in themselves, unite to bring about one, like parts which compose an instrument or organism. Therefore he who wishes to classify languages according to this law ought to divide them into three orders. Especially in the first he should consider the monosyllabic, in the second the agglutinative, in the third the organic.

In addition to these, learned men who arranged the languages which are peculiar to each people, and who carefully considered their nature, noticed there were properties which showed relationship and affinity among them. Thus languages were divided into their families. Thus, there are two special families of languages, Iaphetic or Semitic, of which they made the name of the first Indo-European or Aryan, of the other Syro-Arabic. This is the basis of these names, because the Iaphetic languages are of those people who inhabit Europe and India, to speak generally, and, it seems, originated from the most ancient people, which they consider as Aryan. They are the people who first occupied India, which is therefore called the abode of the Aryans. For although in the more recent Sanskrit language, if we trust Max Müller, Arya signifies a noble, or an indigenous; nevertheless, formerly when the origin of the word was considered it signified farmer or *paterfamilias*. And so from this the whole race received its name. As for the Semitic languages, they entitle their family Syro-Arabic because they who use this sort of speech live in Syria and Arabia, or trace their origin from there. Individual families are divided into certain branches, or include other minor families, to the degree that these languages are interconnected. But there are also many languages which people term variously, in parts of Europe, Asia, Polynesia, and those inhabiting Africa and America.

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Because these languages are all but innumerable, they have not, so far, been sufficiently noted. Knowledge of them, however defective and imperfect, may reveal that they can neither be appended to the families of the Aryan or Semitic languages, nor can they establish definite families among themselves. Hence, the custom has prevailed that certain orders of them be classified. Their special quality is called Turanic, with the name given from the Turanians who, on Müller's testimony, are other than the Aryans, because they did not have lasting homes; and they are accustomed to classify the languages which are included in this name into the several regions in which they hold possession.

Nevertheless, they must not be considered as in turn, utterly separated and apart; for they are held by some law, although they are separated by great differences. You have an example of this in the languages of North America. The nearly concordant opinion of learned men is that these were connected, and derived from one family from Asia. Moreover, there is, in addition to the Aryan, Semitic, and Turanic languages, the language of the Chinese and other monosyllabics, which should be considered by themselves, and must not be included with any of these families. For having regard in our work, to the properties and relationships of languages, we will classify the languages into monosyllabic, Aryan, Semitic, and Turanic. Therefore this book will be divided into four parts. However, we will not begin with the monosyllabics, nor with the Aryan, but with the Semitic, both for various reasons and because that language is considered especially holy in which the literature of God's divinity is written. Therefore, the first part includes the Semitic languages, of which three branches are established: Hebraic, Aramic, and Arabic. The second part has the Aryan languages, which we have divided into five families: Indo-Iranian, to which the Indian and Persian idioms are subjoined; the Celtic, the Italo-Hellenic, to which the Italian and Greek idioms are related; the Wendic or Letto-Slavic, to which the Lettic and Slavic idioms incline; and finally the Teutonic. Moreover, we have assigned an appropriate place to the Cantabric, after the Indo-Iranian family.

The third part contains the Turanic or Mongolian languages, which we will divide, as their natural quality and condition demand, according to the various regions among which they flourish, or formerly flourished. In the first place we will give the idioms, first of northern, then of southern Europe, Asia and Polynesia; in the second the African idioms; in the third place North and South America together. Finally, the fourth part will relate the monosyllabic idioms, to which the hieroglyphic characters are appended. However, it is not seemly to linger here by reviewing one by one either the languages or dialects to which every part or family or branch are related. That will be evident at a glance to those who read the index.

However, the arrangement of languages we established will agree very well with the science of speech, which in these days is studied with such diligent application. For the basis of the science demands this, and as accurately as possible has demonstrated the link by which various languages are interconnected. Also, it so demonstrated their nature that although they are many, yet they are believed to have arisen from one clone, as sisters from one mother, though dissimilar in appearance and form. Though not many of those who before us have published versions of the Lord's prayer were concerned about their classification, no little praise will be added to our work, because of this.

VI

There are several points about which we deem it appropriate to warn the reader. In the first place we have referred the Etuscan language to the Hebraic branch. As we follow the authority of those who believe the ancient language of the Etruscans a relative of the Hebraic language, or incline to that opinion. In addition to these matters, many hold the Tamul language as only a dialect sprung from the more ancient Sanskrit. But to those many excellent arguments, two learned men, missionaries of the Apostolic Congregation to foreign nations, in a preface to the Tamul lexicon, which was published in 1862 in Pondicherry, contend and not quite persuade, that not only was it not derived from Sanskrit, but is a separate language, so that it is regarded as the mother, which

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has its own dialects: Telinginan, Canarense, and Mallacan. This we have numbered among the Turanic. And also, the Cantabric language can perhaps hold a place, and also the Hungarian language, which many have considered as similar. But when a matter remains uncertain, and the nature of it still insufficiently ascertained, we have classified it among the Aryan, yet without deciding anything or subjoined it to any family. In addition, as customary, we have named the Letto-Slavic family, although a name of that sort is not exactly correct. For although many common qualities are held by the Slavonic and Lithuanian languages, they are truly different, and cannot be applied to the same family. Add the fact that the Letto-Slavic designation seems to disregard that which is its special quality because the Lettic idiom may be compared to the Lithuanian as the Russian to the ancient Slavonic or Paleo-Slavonic, or Prakrit to the Sanskrit. Therefore, there were two families to be more accurately distinguished. And always that which we wish spoken about other great families which we would speak of as Indo-Iranic, and Italo-Hellenic, has received from us an example of the others, but they can easily be divided into two lesser on account of their nature.

Finally, let us warn that, due to our haste and unawareness certain points of the work have slipped up, for which we offer no excuse, but to ask some pardon for them. Moreover, to let other matters pass by, someone will notice that the Celtitc idioms should be attributed to a family; then that a place should have been given for the Japanese language, not among the monosyllabics, but among the Turanic. But a more accurate index, which will be given afterwards, will remove these errors.

Here let us end. We have offered a sufficient and profuse preface. If our work will not sustain any expectations we have aroused, we trust we will not lack just and kind judges. As for the rest, we will deem this well done by us, if this book, and this specimen of the Roman press, can relate in any way, some semblance of that holy assembly to which the bishops of the peoples of every language have convened and whose honor and glory we strive to increase in proportion to our strength and as we yield to a grateful mind.

Translation by Patricia Chapman Graham.

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I. THE LANGUAGES AND ALPHABETS

The object of this section will be primarily to identify the various languages of which specimens are shown, with titles which need to be translated into English, from Latin. When the language is not familiar to the average educated layman it is to be characterized as to locale where spoken, historical position and relation to other languages. When printed and represented by an exotic script, the derivation of the script and relation to other alphabets are to be pointed out.

Languages fall into natural philological groups of more or less relatedness. Most of the more important languages occupy definite positions of relatedness and derivation within two groups: Semitic, Indo-European. These account for 141 of the examples of this book.

All other languages of the world form the remaining 119 examples. These comprise about ten completely unrelated groupings, some of which are purely geographical, and contain numerous distinct languages which have no natural relation to one another, as the aboriginal tongues of North and South America. These outnumber all other known languages considered together. In general the more primitive the society, the less communication and the more isolated is its language. The cliché 'the gift of speech' used in characterizing man seems almost literally true, for every tribe or group of man somehow evolves its own speech, with a grammar that often is far more complex than the grammar of the language in which this is written.

Part One:

SEMITIC LANGUAGES

The languages of the Semitic group exhibit certain persistent similarities of grammar, but most interesting is the fact that nearly all words go back to a basic conceptual root consisting of three consonants, and the derivatives are distinguished by differences in the interposed vowels. Ordinarily there are no alphabetical forms for the vowel sounds, so the writing, which proceeds from right to left, is a string of consonants from a repertoire of 20. However, the exact vowel sounds may be indicated by a system of diacritical points or accents, and printed material may be set in either of these forms.

1. On page 3 is the only example of Masoretic Hebrew: set with full accents for vowel sounds. Full accents are used only for scriptures. There are 30 accents: half of these are set above the consonant and half below. They must be justified to match the consonants, just like any line of type. Pages 4 to 7 show a series of six sizes of Hebrew, set without accents.

2. Rabbinical Hebrew in three sizes of type, imitative of the forms undergone by the letters in the hands of scholarly scribes when written rapidly. Actually medieval Hebrew is a dialect as well as a cursive script, like scholarly Latin.

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3. Samaritan: About 400 B.C. a group split off the Hebrew religion, but they retained very similar religious notions and texts. The alphabet in which their version of the Pentateuch and Talmud are written is derived from ancient Hebrew, but the language is a dialect of Aramaic. Though claiming true orthodoxy and direct descent from the ten tribes, they have shrunken in numbers and are at present reduced to a few families in the town of Nablus. The separate existence of the Pentateuch in Samaritan has made that version an important one, so it has been reprinted.

4. Etruscan: Certainly does not belong here, as the alphabet is derived from the primitive Greek alphabet and the language is not Semitic. The Etruscan language cannot be read, except for a few words, and it apparently has no known affinities with any language. Hence this passage can hardly be a part of the Lord's Prayer.

ARAMAIC BRANCH

5. Syriac: In five sizes of type (pp. 15-19), modern Syriac is a later form and a dialect of Aramaic, closely related to Hebrew. Early in origin (about 1000 B.C.), but of uncertain provenance, it gradually displaced Hebrew in Palestine, and Assyrian on the Euphrates. Most of the Old Testament was rewritten in Aramaic for then current use, so that it is important to biblical scholars. In the second century both Old and New Testaments were translated into Aramaic at Edessa, and became known as Syriac. Though it expanded under the Romans and a rich literature developed, it was replaced by Arabic after the Moslem conquests. It has been dead for a thousand years, though still used for theological writings. In spite of its different appearance, the alphabet is directly derived from the Hebrew, but has taken a cursive form. The Syriac version of the scriptures is important in textual comparisons. The accents are vowel marks, their form derived from Greek vowels.

6. Estrangelic is an early Syriac script and an especially graceful one, which flourished from the 4th to 11th centuries. The designation 'Chaldaic' is inapplicable in light of modern scholarship.

7, 8, 9. In 1870 it was usual to apply the designation Chaldee to the languages of the Tigris and Euphrates valleys, especially the southern reaches. Actually the languages were Babylonian and Assyrian, and cuneiform might have been added to the list of specimens, but it did not exist as a type in 1870, though there are several fonts today. 7 is Nestorian Syriac, developed after the schism following the council of Ephesus (431), and spreading widely as far as south India, where the script is still used.

8. This is the language of the remnant of the Nestorian schismatic faction of Christians now confined to the mountains of southern Armenia, the Kurds or 'Assyrians,' but once colonizing as far as India and China. Their language is a dialect of Persian, but the Syriac alphabet has become modified in their hands, expression becoming more fully realized by diacritical marks, hence more exact.

9. This is the Syrian dialect used in the area around Urmia in Azerbaijan, the seat of an Anglican mission who made a study of the language.

ARABIC BRANCH

The Arabic branch, of the Semitic family, with Hebrew-Aramaic as the first group, Arabic as the second group, while Akkadian would be the third group, though is not represented here. Akkadian is composed of Babylonian and Assyrian, written with cuneiform characters in clay and possibly including the

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even more ancient Sumerian, which cannot be construed today. Ethiopic can be regarded as a fourth group.

10. Arabic. Like Masoretic Hebrew, which is used for the scriptures, Arabic writing with complete points is used almost exclusively for printing the Koran. This recension shows all the vowel sounds necessary for correct reading aloud of the sacred text.

11. Ordinary Arabic script shows consonants only: the vowel sounds, which convey the tense and exact word form must be construed from the context, so that the writing consists chiefly of the triconsonantal combinations representing the word roots. This is the dialect of Iraq.

12. Syroarabic. The Arabic language was a minor dialect until the acceptance of the Koran as the sacred book of the Muslims. Thereupon it followed the Arab conquests and spread over the Mediterranean area on the south and into Spain. The literary and sacerdotal language was kept remarkably uniform by the standardizing influence of the Koran, but the spoken language was influenced by local non-Arabic languages, so that when expressed in Arabic script it made a different text than literary Arabic. This is the Arabic dialect of Syria reduced to writing. Many others could have been added.

13. Ethiopic, linguistically, is not far removed from Arabic, but it is written and printed in an entirely different character, of whose origin little is known, except that it is derived from an older, more angular alphabet. Sabaean Ethiopic consists of 27 consonants and 7 vowel sounds. The vowel sounds are always included in writing by subtle variations of the consonantal letters so that an Ethiopic font of type is composed of 182 sorts in 26 sets. The script is primarily used for the Bible and other sacred writings in the Geez language, extinct as a spoken language for 1000 years. The Ethiopic scriptures are valuable in textual comparative studies.

14. Amharic is the official language of modern Abyssinia. It is written in Ethiopic characters, as are also Tigre and Tigrina dialects of the north. There are other Ethiopian dialects.

15, 16. Coptic as a spoken language is a lineal descendant of ancient Egyptian. Egyptian is like Semitic languages in possessing consonantal word roots, but some have 2 or 4 consonants instead of 3. Its writing was, of course, hieroglyphics (see p. 319). Coptic is written in an alphabet plainly derived from Greek. The Bible was early translated into Coptic and this has standardized the language and crystallized it as the sacerdotal language of the Egyptian Christian church. After the Arab conquest, Coptic became replaced by Arabic; indeed it was thought to be extinct as a spoken language, until recently, when a small Coptic-speaking enclave was discovered. The Theban or Sabidic dialect was current along the upper Nile. The Memphitic dialect, so called, was actually the speech of the important center Alexandria, and is the liturgical language.

17. Concanic (Konkani) a Marathi form of speech used by 1½ million in Konkan, a Portuguese colony of Goa, formerly written in Deva-nagari script, but now written mostly in Roman alphabet as here, introduced by Portuguese priests. Konkan literature was annihilated by the Portuguese inquisition at Goa. The example on page 340 is Concanic in Deva-nagari.

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हें आमगे लेा स्वर्गारि आसिल्ले यापुमु तुमगेलें नांव पवित्र मान्य जावेा तुमगेलें राज्य प्रकाशु जावेा करिश स्वर्गातुं तशि भुयिं चेरि तुमगेलें यिष्ट क्रिया केल्लि जावेा। आजि आमगेलें सदं खावचें आमकां दिया आनि कसें आमि आमगेले देणेंकारांक रुण सेाडता तसें आमगेलें रुण सेाडया। आम कां परिक्षेंतु घेउ नाका तरि आमकां अपया तुलेा मुदैंया तेयितें राज्य आनि घल आनि किर्ति निरंतर तुमगेलि आस। आमिन।

18. Berber or properly Libyan, may be taken as a token representative of a large number of Hamitic languages of the north of Africa (Couchitic, Bedja, Afar, Saho, Somali, Galla, Agaw, Sidama, and Guanche, the extinct speech of the Canary Islands). Though the standard language of the north of Africa is Arabic, Berber is kept alive by the seclusion of the women, who teach it to their children. The Hamitic and Semitic families of language have traits in common. Before the dawn of history the two were united. The Hamitic languages differ widely among themselves because of the variety of local influences, the Semitic are much more similar to one another, having been held to a standard by being written.

19, 20. Melitenic is the language of a small city in the Mt. Taurus region of Armenia, occupying the site of the important city of Malatia of ancient days. It is Christian, the seat of an Armenian archbishop and probably included in this collection because of the presence of a considerable Roman Catholic Mission. 19. Is old Melitenic, 20 is modern.

Part Two:

ARYAN LANGUAGES

INDO-IRANIAN FAMILY

Indian Idiom

21. Sanskrit 'The eldest daughter of the mother' of the great Indoeuropean family of languages, which includes nearly all of the European languages as well as Indian and Persian. Its Vedic literature dates from 3000 B.C. and is the oldest readable literature in the world. Perhaps because its grammar is so rational and because it was set to writing at an early date it had the features which insured the survival of its own descendants. The languages of India differ greatly among themselves as a comparison of no. 22 to 29 will show.

22. Grantha is the name of a character, not a language. It appeared in the 14th century A.D. and was used in writing Sanskrit on palm leaves. It is the parent of the Tamil and Malayalam scripts.

23. Deva-nagaric is the flat-headed script of standard Sanskrit and Hindustani, but written in Roman. There was not a font of type for the Deva-Nagaric character in 1870. It is not a language, but 48 signs of which 14 are vowels. Type fonts also include some 200 ligatures, many quite complex.

24. Aghar-nagaric: may refer to the speech of the region of Agra, or even of the town Aghar.

25. Bengali: One of the eastern group of Aryan Indian languages, spoken by 50 million people, chiefly in Bengal. The others of the group are Oriya,

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Assamese and Bihari, aggregating nearly 100 million speakers. There are marked differences in pronunciation in East and West Bengali, but the peculiarity of Bengali is that in the case of many words, the one written may be quite different from the one spoken or even read aloud. This is due partly to a marked clipping of the words in speech, partly to a deliberate borrowing from Sanskrit for literary purposes though the vernacular word is pronounced. Oriya and Assamese are free of these sophistications. It is written and printed in the character shown here:

হে আমারদের স্বর্গস্থ পিতা তোমার নাম পবিত্র
মানত হউক। তোমার রাজ্য প্রকাশ হউক। যেমন স্বর্গে
তেমন পৃথিবীতে তোমার ইষ্ট ক্রিয়া করা যাউক। অদ্য
আমারদের নিত্য ভক্ষ্য আমারদিগকে দেও। এবং যেমত
আমরা আমারদের ঋণধারিরদিগকে মাফ করি সেই মত
আমারদের ঋণ মাফ কর এবং আমারদিগকে পরীক্ষায়
লওয়াইও না কিন্তু আমারদিগকে আপদহইতে পরিত্রান
কর কেননা সদা সর্বক্ষনে রাজ্য ও শক্তি ও গৌরব তোমার।
আমেন॥

26. Hindostani has a wide currency in India and the characters used in example 26 are the standard for Indian printed matter. The same language written in Arabic character by Indian Moslems became Urdu. In recent times an attempt has been made to purge the language of Persian words, producing Hindi, the language which Indian children are taught today. In the south of India some 80 million people speak languages of the Dravidian group. These are not in the Aryan group, nor are the very black inhabitants.

27. Balabandic—no reference.

28, 29. Marathi: has 18 million speakers in Western central India, including Bombay and Portuguese India. It is written in the Nagaric or standard character. It is formal grammatically: derived from Sanskrit, but peculiar in that extra syllables and jingles are added almost ad lib. On the other hand pandits have kept it low in Persian works.

Here is the Lord's Prayer in the proper type for Marathi:

MARATHI. (*Bombay Presidency.*)

हे आमच्या आकाशांतील बापा, तुझें नाम पवित्र मानिलें जावो. तुझें राज्य येवो.
जेसे आकाशांत तसें पृथ्वीवरही तुझ्या इछेप्रमाणें होवो. आमची भाकर आज
आह्मास दे. आणि जसें आम्ही आपल्या ऋण्यांस सोडितों तसें तू आमचो ऋणें
आह्मास सोड. आणि आह्मास परीक्षेंत नेऊं नको, तर आह्मास वाईटापासून सोडाव;
कारण कीं राज्य आणि सामर्थ्य आणि गौरव हो सर्वकाल तुझीं आहेत. आमेन.

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Persian Group

30. Zend or Avestic is an old Persian, the ancient language of the sacred book of the Zoroastrian religion, closely related to Sanskrit and nearly as old, learned by the priests, but not current since 400 B.C. and without descendants. Old Persian, on the other hand, simultaneous with Zend, has evolved into modern Persian, but we have only brief examples of old Persian. The script in which Zend is written was apparently an arbitary invention, and is not the original, now lost.

31. Modern Persian is an Aryan language and though effort was made to keep it free of Semitic influences, it now contains many Arabic words and indeed is written in a slightly modified Arabic characterized by dips and diagonal strokes (p. 54) or in standard Arabic (p. 55). It is derived from Pahlavi which is a much corrupted middle Persian, in turn derived from old Persian, which was pure Aryan and very like Zend and Sanskrit.

32. Kurdish is akin to Persian, but recklessly shortens the Persian words, and is spoken by the nomads of Kurdistan. It is written in the Arabic character.

33. Guzaratic should have been included with the Indian group. It is one of the outer band of prakrits or dialects differing most from the Sanskrit mother tongue. It is written in its own character, shown here, but type was not available in Rome in 1870.

GUJARATI. (*Western India.*)

ઓ આકાશમાંનો હુમારા બાપ, તારૂં નામ પવિત્ર મનાઓ; તારૂં રાજ્ય આવો; જેમ આકાશમાં તેમ પૃથવી પર તારી ઈચ્છા થાએ. દિવસની હુનારી રોટલી બાજ હુમને આપ. ખતે જેમ હુમે હુમારા ઋણીઓને માપ કરીએછઈએ, તેમ તૂં હુમારા ઋણો હુમને માપ કર. અને હુમને પરીક્ષણમાં ન લાવ. પણ ભુંડાથી હુનારો છુટકો કર. કેમકે રાજ્ય તથા પરાકરન તથા મહિમા સર્વકાલ સુધી તારાં છે. આમેન.

34, 35. Armenian is a primary division of the Indo-European family of languages, though in 1870 it was grouped with Persian because of the great number of Persian words borrowed during the long Persian domination. Semitic influences are also strong. Yet being isolated, Armenian has gone its own way, especially on adopting an individual alphabet invented by Mesrop about 400 A.D. Armenia early became christianized, so the Bible was translated from early versions, and literally, so that we have today a stand-in for lost Greek codices. The Armenians have always been active writers and printers and translations are especially numerous. The first Armenian type was cast in 1563.

36, 37. Iberic is not the ancient language of Iberian Spain (a lost language), but rather of the Iberian region of the Caucasus, north of Armenia, hence understandably adopting Armenian script. The Caucasian group of languages are completely unrelated to Armenian, they are not even Indo-European. There is a host of them, of uncertain provenance. The language represented here is probably Georgian, which has a translation of the Bible. Mann's theory that Georgian

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is related to the pre-Indo-European, more comprehensive than it, has been actively supported by Soviet ideology, though this is very doubtful.

36. is the 'Khutsuni,' attributed to Mesrop, contains 38 letters and is used exclusively in liturgical books.

37. is Mkhedruli Kheli, 'Soldiers Hand', with 40 letters, appearing like Burmese. It is the character used in ordinary printing in Georgia at the present day. The type font is complicated by 48 ligature characters many of which look like snarled string. Its origin is controversial.

38, 39 and 40. Cantabrian receives its name from Cantabria and the Cantabrian mountains in the homeland of the Basques in northern Spain. The language is Basque and not Iberian, the language of the pre-Roman inhabitants of the Spanish peninsula (not to be confused with the Iberic of the Caucasus) which is completely lost, except for a few inscriptions in a peculiar letter. Basque has no known relationships. It is not Indo-European, but has been regarded as related to the Finno-Ugric group. Its phonology is extremely rich and it has a very intricate syntax, with different verb forms depending on the status of the person addressed, for example. Its conjugations are extremely complicated and tenses are minutely subdivided, depending on the exact situation. On the other hand sentences are simple and the vocabulary is poor. There are no words for abstractions. It has no indigenous form of writing. The dialect shown in No. 40 is one of 50 differentiated by L. L. Bonaparte.

Celtic Group

The Celtic group of languages of the middle part of western Europe is a primary branch of the Indo-European family and is not derived from Latin, as are the Romance languages, nor even influenced by Latin or Teutonic. While many common words have the same basic root, in Celtic they have been transformed almost unbelievably by 'laws' which are consistent enough in their operation, but whose rationale seems unaccountable.

The root language of the group is Gaulish, but it is almost entirely lost, hence no example. When Gaulish spread to the British Isles in the late Stone Age the dialects which developed divided into two groups, depending on how certain consonants were transformed: Goidelic and Brythonic. The Celtic languages belong to the centum group (those in which the word for 100 uses a hard 'C').

41:Old Welsh, 42: Modern Welsh, 43: a Welsh dialect. Welsh, the still actively spoken language of Wales, is the chief language of the Brythonic group, the others of which are Breton and Cornish. Even the casual observer identifies Welsh as full of lls, ds, and ans, in Goidelic these are mostly lost. Welsh has dropped case changes in nouns and has lost the neuter gender, while Goidelic retains these. The criterion, however, is that in Welsh qu becomes p while in Irish it remains hard (c).

Though Welsh or original Brythonic was the general language of Britain the coming of the Saxons in the 500's pushed it into the mountainous parts of the west, to Cornwall with a remnant in southeast England. Each locale developed a language.

41 is stated to be an old form but the presence of rh, dd, and f makes it too recent for Middle Welsh.

42 is current Welsh.

43 is a dialect very similar to 42.

44-45. Breton is spoken in Brittany, in Northwestern France. It is not indigenous there, but is a Brythonic language carried by Celts who fled southwestern England when the Saxons harried them about 500 A.D. and modified

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in isolation, it has acquired many French words. There are now six dialects, one of which, Vannetais, differs from the others as a group. Example 45 is probably Vannetais. Among other phonetic differences from Welsh is the substitution of z for t and d and vocalization of ll by a.

Though still widely spoken in Brittany, every attempt has been made by the French government to discourage it during the last hundred years, and the Catholic clergy are hostile to Breton. This has, of course, fanned the sparks of resistance so that a pro-Breton movement arose at the turn of this century.

46. Cornish is a Brythonic language which was spoken in the peninsula of Cornwall in southwest England by diminishing numbers up to recent years. It is surprising how much Welsh and Cornish have separated in one milleniun.

A number of Cornish words are used in the current English of Cornwall, however. There is virtually no Cornish literature and the fact that neither the Bible nor prayer book were translated into Cornish has contributed to its demise.

47. Irish, the principal Goidelic language spoken from ancient times even to the present (on the northwest coast) in Ireland.

Goidelic differs from Brythonic in dropping nearly all final syllables of root words, but having five cases. The phonology of the two groups differ sharply, but is reducible to rather precise principles.

Old Irish (700-1100) comes to us mainly in stone inscriptions, many of which are ingeniously spelled out by notched lines along the edge, a sort of Morse code, called oggam. Middle Irish has a rich and varied literature which is well preserved in certain manuscript anthologies. Though the use of Irish is dwindling, a strong attempt is made, motivated by resistance to England, to reinstate the language. Though the response has been good, patriotism is not enough to offset the great difficulty of this language, so that few have mastered it. Here is the Lord's Prayer in Irish, set in its correct character.

IRISH. (*Munster and Connaught, &c.*)

Agus tugaimid fé leó, sídh b'é uaim déantaoi umhuighe, adhradh, 'Ar n-Athair atá ar neamh, go naomhtar t'ainm, go d-tigeadh do ríoghacht. Go n-téuntar do thoil ar an d-talamh, mar (téantar) ar neamh. 'Ar n-aráin laethiamhuil tabair dhuinn gach lá, Agus maith dhuinn ár b-peacuidhe; óir maithimid-ne féin do gach n-aon ar a b-fuil fiacha aguinn. Agus ná léig sinn a g-catuighadh; acht saor sinn ó olc.

48, 49. Gaelic is Irish transformed in the Scottish atmosphere by emigrated Irishmen. The mutability of the Celtic temperament is exhibited here again, for the two languages have grown apart. Gaelic is later than Irish and its ancient literature is scant. It has been revived in modern times more successfully than Irish. It is now spoken by only a few in the north counties. The script of example 48 is in the character common to older Goidelic manuscripts.

50. Manx was spoken until recently in the small isle of Man, south of England. It is the third Goidelic language, and is close enough to Scotch Gaelic to be mutually comprehensible. There have never been over 50,000 dwellers on this island.

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ITALO-GREEK FAMILY

Italic Group

Latin has had the most universal use of any language, while the languages derived from it have dominated the learned world at least until the mid-nineteenth century. These show such a great similarity that one who speaks one of them can at least construe passages in the others.

51. Latin began about 1000 B.C. and continued as the international language of Europe until the eighteenth century. It was essentially uniform as a written language. From the first inscriptions it possessed substantially the same alphabet as our Roman letter, derived ultimately from the Greek. When it was introduced into new territories in Europe a spoken dialect developed, influenced by the native tongue, which was free to develop because not written until each became so general that this was necessary.

Plautus (200 B.C.) reads like Tacitus (100 A.D.), though careers have been spent tracing the differences. Of the early development of the language there is no knowledge, because it was not writtten. In 2400 years the Latin capital alphabet has remained virtually unchanged though lower case letters were added in the seventh century. At 1000 B.C. it was only one of the Italic languages, others of which are Oscan, Volsican, Umbrian. These left but little record and are quite lost. Preceding them was Etruscan, also lost. Though the Etruscans left many sepulchral inscriptions, only a few words can be construed.

Latin is clearly of the Indo-European family, its vocabulary shows that, but phonetic differences sprang up which justify a special Italic group, but with similarities to other west European groups—Celtic, Greek. It is significant that in spite of the fact that until this day Latin is still the sacerdotal language of the Catholic church, only one example is given for Latin in this book, though published by the Vatican, yet only one example is needed because of the uniformity of Latin.

52. Sardinian civil dialect. The isolation of the island and its wildness have induced a greater deviation from standard Italian than with any other division of Italy. Yet a comparison of the two shows class affinity. Sardinian retains a number of Latin words unchanged.

54. Sardinian. Dialect of the south.

55. Sardinian. Dialect of the north.

56. Piedmontese. Though in professional and official life the spoken Italian is close to the written, the language of the people departs noticeably, except in Tuscany, especially Florence. Thus there are dialects for the various regions. In mountainous regions there are even variations in each valley. Yet all are merely modulations of Italian. Piedmontese is spoken in and around Turin.

57. Genoese is the language of Genoa.

58. Venetian is spoken in Venice.

59. Bolognese is the common speech of Bologna.

60. Forulian is the dialect of the Italo-Austrian boundry, the ancient dukedom of Friuli.

61. Sicilian. In spite of the insularity and great variety in succession of foreign control over Sicility its italic language has been little affected.

62. Sicilian dialect. There are many local dialects on the island of Sicily.

63. Portuguese is not just a dialect of Spanish but differs sharply from it, being separately evolved from vulgar Latin. In structure it has evolved further from Latin than Spanish, yet it has retained more primitive Latin words, giving it an archaic tone. Its literature is poetic and romantic but is weak in drama. Portuguese is also the standard language of Brazil.

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64. Spanish. The language spoken over all of Spain except in the Basque country to the north, and in Aragon on the eastern coast, where Catalan is spoken. Its character over its area is more uniform that is the case with any of the other major romance languages, though local variations, hardly dialects, are detectible in Asturia, Navarre and Andalusia.

In some ways Spanish has evolved far from the Latin, in others is similar to Italian. The long supremacy of the Moors has scarcely affected the language.

65. Catalan. When the Moors conquered Spain the Aragonese escaped across the Pyrenees to France, where they came under the influence of Gallo-Roman. Returning after the expulsion of the Moors, they carried their speech with them and when the Aragonese kings conquered Catalonia and Valencia and later the Balearic Islands, their language was carried over. Calatan is also spoken in the part of France where they sojourned: Rousillon and Cerdagne. The language is more akin to Provençal than to Spanish. Spanish and Catalan intermix very little. Catalan, Spanish and Portuguese have the common characteristic of retaining the original sound of Latin u, which in French has changed to ü and Italian to o.

66. Provençal is the old language of Southern France, a langue d'oc, while French is langue d'oil, from their way of expressing 'yes'.

Though literature was expressed in Latin during the middle ages, popular songs and romances were in the vernacular, and being numerous and excellent in the south of France, they found favor at court. So grew up the professional troubadours, arising mostly from the lower ranks, who were supported by the lords at whose courts they performed. Provençal is still spoken among the folk of Provence, but its heyday is long past.

67. Gascon is a dialect of the langue d'oc, spoken in Gascony, though French is the standard language there. It appears to be the most deviant of all in this group to this point. In the middle ages, what is now the southwestern corner of France had a quite separate existence, ruled by a succession of dukes whose very names are lost, a proper background for development of an exotic language from Latin.

68. Berri. As Latin became modified by the inhabitants it developed different forms in various regions. This is the form it took in the central part of France, around and in Bourges.

69. Ruthenian. The romance dialect spoken during the middle ages in south central France around Rodez (Ruthenia). The duchy was christianized in the 400's and has had bishops since that time.

70. Old French. From the eighth to fourteenth century the dialectical modifications of Latin were developing, each in its own way. The Parisian dialect had the advantage of courtly prestige, so became the literary language. Many historical romances were written at this time, the earliest of which is the 'Chanson de Roland' in 291 stanzas. Its affinity to modern French is marked.

71. Walloon is the natural French of the inhabitants of Southern Belgium: a dialect which was not suppressed by royal orders because outside French control. It departs considerably from standard modern French.

72. Modern French is the dialect of Paris adopted by royal edicts: for only about half of the residents of France is it their natural speech. From the 16th through 19th centuries it was the standard language of diplomacy, royalty, international society, but has given way to English, especially in science. It is also spoken widely in eastern Canada, in a 16th century version, with English additions, and in western Switzerland and northern Africa.

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73. Rhaetic. Romansch dialect. Rhaetic is a major group of dialects derived from Latin in the Swiss Grisons, Austrian Tyrol and Italian Friuli. They depart widely from their parent Latin and from the other romance languages because they have not evolved from their ancient *lingua rustica*. Romansch is the language of the Schams valley south of Reichenau and Chur.

74. Ladin is the Rhaetic dialect of the Engadine, around St. Moritz. Some 38,000 persons speak these two dialects.

75. Rumanian in Cyrillic characters.

76. Rumanian in Roman characters. Rumanian is a language of Latin origin surrounded by Slavic languages and Hungarian, isolated in the largely mountainous eastern Balkan sector. Originally a Roman colony, populated by Romans, it retained its Latin structure though two-thirds of its words are Slavic. There are also many words from Turkish, Hungarian, Greek and other languages. Since Slavic words cannot be properly represented in the Latin alphabet, many diacritical marks must be used when Rumanian is printed in Latin characters.

Rumanian is strongly inflected. Its nouns have two declensions and six cases. Its verbs have three conjugations, the whole being structured much like Latin. Many of the common words are pure Latin, showing less change in these than in other Romance languages.

Rumanian literature, on the other hand, traditionally shows not the slightest Latin influence. Its literature and culture are entirely Slavic.

77-79. Albanian. The mountainous terrain of the eastern shore of the Adriatic and the unregenerate wildneess and fierce independence of its inhabitants have prevented its ancient language from being replaced by the surrounding Greek or Slavic. Though Albania was colonized by the Romans, the native language was not replaced, however, there are some words of Latin origin. Indeed the affinities of Albanian are unclear. It has some Indo-European root words, but not many. Perhaps it is the sole remnant of the last Thraco-Illyrian group. Several characters have been added to the Latin alphabet to represent special sounds. There is a special Albanian alphabet, but it is not much used.

77. is the language of a resistant enclave of Roman Catholics in Albania.

78-79. are two of the many dialects. Greek characters are used in the southern part, though the great majority of Albanians are Moslems.

Greek Family

The ten examples numbered 80-83 are mostly a display of the various Greek types in the Vatican collection.

80. is a typographical facsimile of the famous Codex Vaticanus of the Bible in Greek dating from the fourth century.

81. is a reproduction of the characters of the great Codex Siniaticus, one of the two fourth century prime sources for modern translations of the Bible. The early Greek manuscripts were on papyrus, used only capitals, used no punctuation and ran all the words together. This codex was in Russia in 1870, but was sold to the British Museum after the Russian revolution.

Page 117 imitates the stonecut capitals of a typical inscription.

82. is Attic Greek in upper and lower case and accents in three sizes, another font in two sizes, and another small face. The Vatican Press had a number of different Greek Fonts in 1628 and certainly possessed in 1870 a greater variety than shown here.

83. Utilizes still another Greek type for a metrical version of the Lord's Prayer.

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84. A modern Greek dialect, but not standard modern Greek. Greek, historically, is one of the most important languages, not only because of the significance of Greek events in the story of mankind, or even because of the magnificient literary and philosophical writings to which we are heir, but also philologically, because it gave rise to the Latin alphabet, in general use for Romance languages, Teutonic languages and English, and to the Slavic alphabets, together accounting for the great majority of extant and current writing. The Greek alphabet, in turn, is derived from the Phoenician form of the Semitic. Since the Indian and most Eastern alphabets are derived from the Semitic, we see that ancient Hebrew writing has seeded the world. The lower case Greek of modern type is derived from medieval Greek miniscule, an inelegant manuscript hand adapted to rapid writing. In modern typography there is a variety of faces, as there are for Roman, but not nearly as many.

The Greeks have occupied the Grecian peninsula from time immemorial, and early emigrated to Asia Minor and Sicily. The Greek language was divided into dialects—Arcadian, Cyprian, Aeolic, Doric and Ionic-Attic. Because of the importance of Athens and Athenian writings, the last became the standard literary language, although the influence of an early writer of a local form was perpetuated in later writings by conscious imitation. After 425 B.C. Attic prose became the standard. Having been carried to Macedonia, Alexander spread it over the lands he conquered.

In time Greek broke up again into dialects and modern Greek is one of these, considerably transformed, but still spelled in Greek characters.

85. Albanian of the Albanian settlement in Sicily.

86. Albanian of the southern extremity of Italy. These colonists adhere also to their original customs and to the Greek Orthodox Church.

WENDIC OR BALTO-SLAVIC FAMILY

Baltic group. The Baltic and Slavic group of languages spoken in northeastern Europe are Indo-European. Whether they are from a common trunk or whether they have evolved somewhat parallel is uncertain. The Baltic languages comprise old Prussian, Lithuanian, and Lettish. Their native and present region is the southeast shore of the Baltic Sea.

87. Lithuano-Prussian is one of two dialects of old Prussian.

88. Old Prussian died out in the 1700's before enough had been printed to give an adequate record of the language, so only some 800 words are known.

89-90. Lithuanian is a language which has kept its ancient roots exposed, so it is important in Indo-European linguistic studies. Many words and stresses show less change even than the oldest Sanskrit. Six cases are retained for the nouns, but the verb forms have been greatly simplified. Many words have been added from neighboring tongues. There are numerous dialects of Lithuanian, two examples of which are shown here.

91. The Herulians were a warlike tribe who in ancient times cropped up in many places from Denmark to the Crimea. Whom our compiler could have had in mind is not clear, for there is no record of the Herulian language.

92. Lettish or Latvian is a later derivation from Lithuanian, of which it represents somewhat of a simplification, with some admixture with Finnish. This example is Middle Lettish, the literary language. It is the most conservative in phonology.

93. Kurlandic or low Latvian is the Lettish dialect spoken in Kurland just south of the Gulf of Riga.

94. Livonian or high Latvian is the dialect of Lettish spoken to the east of the Gulf of Riga. It is the most conservative in structure.

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95. Lovatian is indigenous to the lake region of the east of Latvia, the Pskov area.

Slavonic Group

The Slavonic languages, either with the Baltic group or alone, are a primary branch of the 'satem' forking of the Indo-European trunk, and a rather low one, of horizontal habit and close branching. Spoken by over half of Europe's population and extending widely over the Eastern part, the many languages of the Slavonic group are actually very similar, so that they are almost mutually comprehensible. The Balto-Slavic languages have many common features which make them distinct from others. These root words are recognizably close to primitive Indo-European roots. The nouns show seven cases: primitive languages have numerous cases. The verb, however, is the opposite. It has lost nearly all its tenses, even the future, but there are different verbs which are appropriate for the various aspects.

96-98. (4 examples) Slavonic languages in Glagolitic characters. Slavonic is written in a distinctive alphabet, wherever the standard church is Eastern Orthodox, but in Roman where it is Roman Catholic. There are two Slavonic alphabets: Glagolitic and Cyrillic, both traditionally derived from the Byzantine Greek in the ninth century by St. Cyril and/or his brother St. Methodius. Glagolitic had the wider currency in the early centuries perhaps, and was the standard character for religious writings, but its use is now restricted to sacerdotal writing in a few enclaves in the Montenegro region. Glagolitic is so contrived looking that the resemblance to the Greek is veiled, in fact enigmatic. It is obviously in its original state; not modified by cursive script. There are two kinds of Glagolitic, the earlier Bulgarian (96) and the later Croatian (97), differing but little. It was the original alphabet for the Slavonic liturgy, but became banned by the pope. Among the orthodox people it was willfully retained, though later accepted by the Vatican. Glagolitic was the alphabet employed by the old Slavonic language, also called Old Church Slavonic or Old Bulgarian. The language is now extinct, except as used in churches.

99-100. Old Slavonic written in Cyrillic characters. The Cyrillic alphabet is less 'busy' than the Glagolitic and more clearly derived from the Greek. Both have added on characters *de novo* for from 4 to 13 sounds peculiar to Slavonic languages.

101. Modern Bulgarian, spoken over Bulgaria, adds two characters (u, iu) not in the Russian alphabet, but lacks two that Russia has (ph, y). Bulgarian shows the closest phonetic affinities with old Slavonic of any in the group.

102. Bulgarian written in Roman characters. There is a tendency in Slavic countries to shift to the standard alphabet of west Europe, but Cyrillic is still in general use in Sofia.

103. Russian, or Great Russian, is the standard language for Russia, showing uniformity over the wide land of northern Russia and extending into Siberia wherever Russians have been gathered. Its Cyrillic alphabet is the most complete. There is a marked tendency for Great Russian to expand into upper social levels of other Slavonic lands.

104. Ukranian or Little Russian spoken in the south lacks eight characters of the Russian alphabet.

105. Croatian: Serbo-Croatian in Roman characters.

106. Serbian: Serbo-Croatian in Cyrillic alphabet. The Serbian alphabet lacks six characters found in Russian. This is the language spoken over most of Yugoslavia.

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It has been unified only in recent times and a considerable indigenous literature has sprung up.

107. Bosnian, spoken in Bosnia, the northwestern part of the modern Yugoslavia of which Serbia formed the remainder. It had a separate history much of the time. The Cyrillic character and Orthodox Catholicism are standard in Bosnia.

108. Slovene, spoken in the northern end of Yugoslavia. Roman characters are used and Roman Catholic is the official religion.

109. Carniolic, the dialect of Carniola, the region north of the Slovene area, at the north end of the Adriatic, once a separate duchy of the Hapsburgs, hence Roman Catholic, and thus using the Roman alphabet.

110. Polish, spoken in Poland, uses the Roman alphabet with which it writes words apparently unpronounceable. A Polish font contains nine accented letters in lower case. It is the language of 23 million of the 32 million people of Poland. There is a considerable Polish literature.

111. Bohemian or Czecho-Slovakian is actually the two languages named, but they are considered as one, since they are very similar when written. The Slovaks are largely primitive farmers, the Czechs include the denizens of Prague. A Czech type font includes 14 accented characters additional in each type case.

112-113. Sorb or Wendish, spoken in the region between Berlin and Czechoslovakia. The two dialects shown are those of upper (southern) Lusatia and lower (northern) Lusatia. The Roman character is used.

114. Wend of Luneburg, now extinct, was a western outpost of Slavic, as it was spoken in the duchy of Luneburg, near Bremen and Hamburg. It was absorbed by the German which surrounds the region. The text of the pater noster shown here is almost the sole literary remnant.

TEUTONIC FAMILY

The Teutonic or Germanic family of languages, embracing not only German and Dutch, but also English and Scandinavian, are clearly a trunk of the main Indo-European root. A large number of Indo-European stem words are traceable in the Teutonic languages, but are transformed in a consistent manner that enabled Grimm's law to be devised. The changes have chiefly to do with the plosive consonants: bh, dh, gh became p, t, k, (i.e. voiceless). There were other standard consonantal changes.

The vowels changed too in a systematic way, but subtleties of vowel sound are difficult to represent on paper. Because of the strong stress on one syllable the other vowels are weakened. Umlauts are developed. Vowel changes within the verb are used to denote tense.

All this adds up to a great uniformity within the group, so that an educated person whose national language is English, but who has studied German can usually construe the meaning of another written Teutonic passage. Thus, extensive comment on the examples of this group is obviated.

Inspection of the specimen will be the best procedure.

115. Gothic. Considering that the example given was translated from Latin in the fourth century it has a surprisingly recognizable cant when read aloud. It seems almost an *olla podrida* of English and German with unfamiliar words thrown in.

Gothic was medieval East Teutonic. A partial translation of the Bible by Bishop Ulfilas is the chief remnant. Its western counterparts were Vandal and Burgundian, but they have perished utterly.

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116. German. Modern standard German is a universalization of middle German, by combination of upper Franconian (117) with Hessian and Thuringian.

The low countries north of this region and east of the Rhine spoke low German, characterized by soft gutteral consonants. The purest German is said to be spoken around Kassel.

117. Franconian is medieval middle German, spoken in the Hesse-Thuringian district, once the Franconian duchy.

118. Allemanic is old high German. D changes to t, g to k, th to d. Old high German was spoken from the 700's to the 1000's.

119. Suevian was spoken by the medieval Germanic people east of the Elbe River, the region around modern Berlin.

120. Helvetic is the native language of northern Switzerland, spoken generally today even by educated Swiss, partly as a resistance to influences from Germany even though standard German is taught in the schools and used in all publications. When it is necessary to speak German a Swiss accent is adopted as a gesture of resistance to German influence.

121. Saxon is northwestern medieval Germanic preserved from the year 830, in a 6000 line poem: Heiland. It later merged into Plattdeutsch and with additions, into modern Dutch. Its consonants are noticeably soft.

122. Anglo-Saxon is recognized by everyone as the ancestor of modern English, yet when we try to construe it there seems to be little resemblance. Anglo-Saxon was the language spoken in the region around modern London, but there was also West Saxon, Kentish, Northumbrian and Mercian. Anglo-Saxon and its cognate dialects developed after an amalgamation of the speech of the invaders from Jutland; Angulus (in Schleswig) and northern Saxony or Hanover, before 500 A.D. This example should have been printed with an Anglo-Saxon type font, as shown here.

ANGLO-SAXON.

Vþen ƒaðeꝛ þic aꝛþ ın heoƒnaꝛ, ꝛıc ȝehalȝuð ðın noma. To cẏmeð ðın ꝛıc. Sıc þın Pılla ꝛue ıꝛ ın heoƒnaꝛ ⁊ ın eoꝛþo. Vþen hlaƒ oƒeꝛ Pıꝛtlıc ꝛel vꝛ to ðaeȝ. ⁊ ƒoꝛȝeƒ vꝛ ꝛcẏlða uþna ꝛuc þe ƒoꝛȝeƒan ꝛcẏlðȝum vþum. ⁊ no ınleað vꝛıȝ ın cuꝛtnunȝ. Ah ȝeƒꝛıȝ vꝛıch ƒþom ıꝛle. Amen.

123. English, the standard language of England since about 1400, and since widely disseminated in colonies and their derivatives over the world. In addition English is now the international language of science, of travel, of trade and of diplomacy. It is considered by linguists as richer in expression than any other language (though not the most beautiful); and it contains more words and has more publications. The infusion of Latin derivatives after the Norman conquest vitalized it and extended its expressiveness immensely. It is the only European language that does not have a standardized correlation of spelling and pronunciation.

124. Middle English of the 14th century. This example differs but little from the King James version (1611) of the Lord's Prayer. In those times contemporary examples of English might vary considerably from place to place.

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This trait continued until in the 1600's, as one can see in madrigals, which were not originally written.

125. Middle English, 13th century. This is the English of the period of Chaucer, which is still easily enough read, being merely regarded as somewhat quaint, though benefiting from a glossary.

126. Early Middle English. About this time the transition was somehow made from Anglo-Saxon to English. The word order was there already, but the now familiar words made their appearance. Stretching back to 1137 the later Saxon Chronicle can still be made out by persons who know English, but not Anglo-Saxon. There are many dialects extant in England today, some of which the casual visitor is unable to understand, and which have had a separate history from standard English. A fascinating example is the dialect of Forth and Bargy: an isolated English colony in Celtic Ireland.

127. Dutch or Hollands belongs to the lower Franconian variety of the western Teutonic derivatives and has combined with Frisian and Saxon. Its resemblance to German is obvious, but it is not transitional to English.

128. Frisian. Friesland originally included all the coastal region between the Rhine and the Weser but is now limited to a few square miles in the north of Holland. Frisian is derived from Old Frisian which was very similar to Anglo-Saxon. This fact is the source of the statement sometimes made that the derivation of Dutch and English are very close. This is true, but they have gone divergent ways.

129. This is one of the many Flemish-Dutch dialects.

130. Flemish is almost identical with Dutch, but is spoken in northern Belgium. The language is adhered to by the Flamands as a resistance to the advance expansion of French, a more useful language. However, being separate from Holland in administration, the Flemish dialect has not combined with the Dutch language, as would perhaps otherwise be the case.

131. Gelder or Gelderlandish, is a dialect of Dutch in the southeast of Holland.

132. Dano-Saxon. This is a traditional language from Teutonic, and cognate with Anglo-Saxon and old Dutch-Frisian. The resemblance to Anglo-Saxon is marked.

133. Danish. The Scandinavian languages are derived from an ancient North Teutonic language. This split into two language groups: west and east. Danish and Swedish are derived from the eastern.

In the middle ages Danish was used in Normandy and to some extent in England and Ireland.

134. Current Swedish. The other main language of the eastern group is spoken in Sweden, except in the far north, where Lappish is the language. It is also the second language in Finland, where many Swedes have immigrated.

135. A Swedish dialect.

136. Old Swedish.

137. Dalekarlic. The Swedish dialect still adhered to by the staunch and independent 'Dalesmen' in the wooded region not far north of Stockholm.

138. Norwegian. After the 13th century Norwegian was replaced by Danish as a literary language, though still spoken by the peasants. Danish remained in this position until in the 19th century when a resurgence of Nationalism sponsored its replacement by a truly national synthesis of the dialects into which the Norwegian language had split.

139. Scots. This is the Scotch dialect of English spoken in the North of Scotland. It is quite close to standard English.

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140. Orkney. The dialect of Norwegian as spoken in the Orkney Islands off the coast of Scotland. They were invaded and colonized by the Norwegians during the middle ages.

141. Icelandic with Norwegian, make up the western branch of Scandinavian Teutonic languages. This group has retained the older features. Icelandic has been nationally isolated from Europe since colonization, but a rich literature grew up, comprising prose hero tales (sagas), metrical hero extravaganzas (eddas), and rigidly metric complexly symbolic elegies (skalds). These crystallized the Icelandic language in a form not far from the ancient North Teutonic.

The language is kept pure today by using native word roots for technical innovations and Latin derived words.

Part Three

TURANIC OR MONGOLIC LANGUAGES

EUROPE, ASIA, POLYNESIA, NORTHERN BRANCH

The Altaic languages are spoken over all of Asia north of China and India except in the extreme orient, and except where Finno-Ugric speaking tribes intermesh. Both groups have traits in common, but the Altaic group is more uniform within itself than the Finno-Ugric. These languages are very well represented in this collection.

There are three main Altaic languages: Turkish, Mongol and Tungus. Each has 20 or more dialects. The common traits as well as the differences will be outlined in connection with the examples. Nevertheless, there are intrinsic complicating factors: the uncertainty of origin and history of the people and the languages, the migrant and nomadic character of the population, the tendency of a population to change languages under new circumstances, and minimilzation of writing.

142. Turkish. The language of Turkey itself shown here is the Osmanli dialect, as written in Arabic characters, one of a great many dialects of the main Turkish language, which is the natural language of a strip across Asia of 110° from Constantinople to Lake Baikal, north of Mongolia, and also of the Yakuts of northeast Siberia. The Turkish language shows well developed certain traits of the Altaic group and even of the Finno-Ugric group. One is vocalic harmony, which is a modification of vowel sounds in root-suffix combinations, so that they have a similar sound (rounded or neutral, large or narrow, forward or back) whether a, i, o, or u. This makes Turkish beautiful to hear. Another is the modification of meaning of a root word by piling on suffixes. Various alphabets have been borrowed for Turkish, but have been inadequate for the vowels; especially, this is true of Arabic. The Latin alphabet has been universal since 1928. In ancient times a charming 'runic' alphabet was used. In the intervening centuries Turkish has been written successively in Sogdian, Uighur, Brahmi, Tibetan, and Syriac, before Arabic.

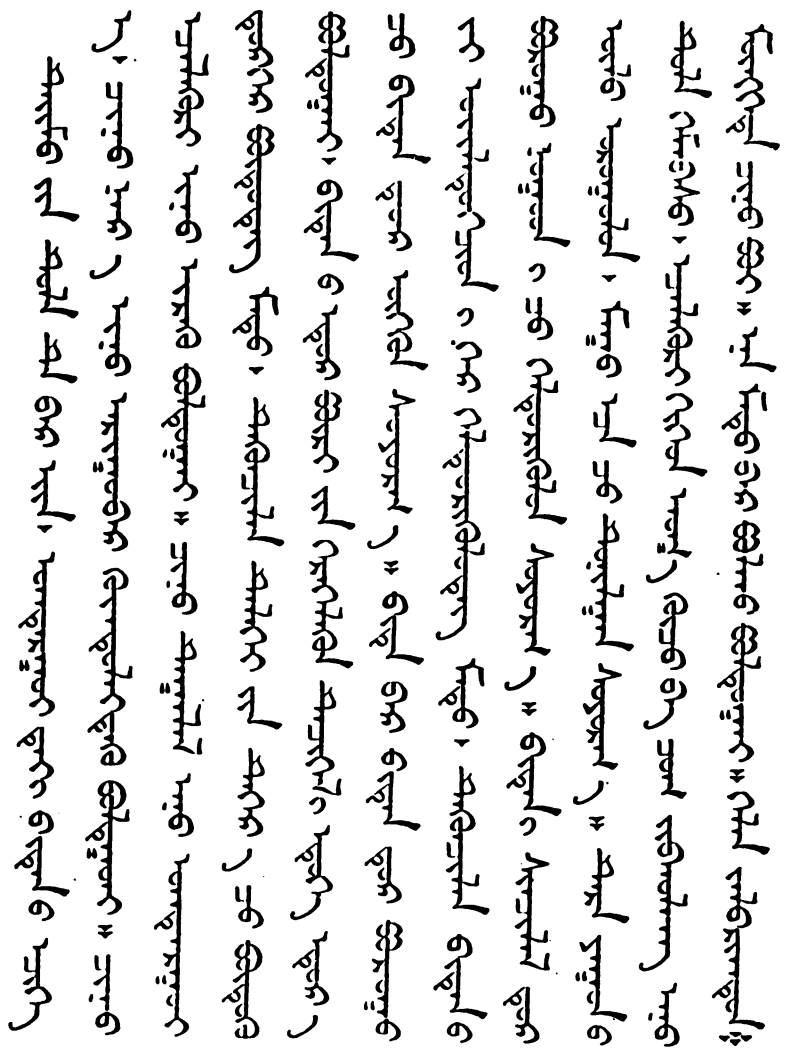
143. Crimean Tatar. Spoken by a quarter million in the Crimea of the Black Sea. One of the 28 dialects of Turkish.

144. Mongolian consists of 20 similar dialects and is spoken over the general district of Mongolia. It is written in a picturesque alphabet in vertical columns but it had not been reduced to type in 1870. The alphabet was ultimately derived from the Aramaic through the Sogdians, then through the Uigurs.

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Mongolian exhibits vocalic harmony, distinction by suffix additions as in Turkish, and noun-verbs as in Finno-Ugric languages.

MONGOLIAN. (*Eastern Asia.*)

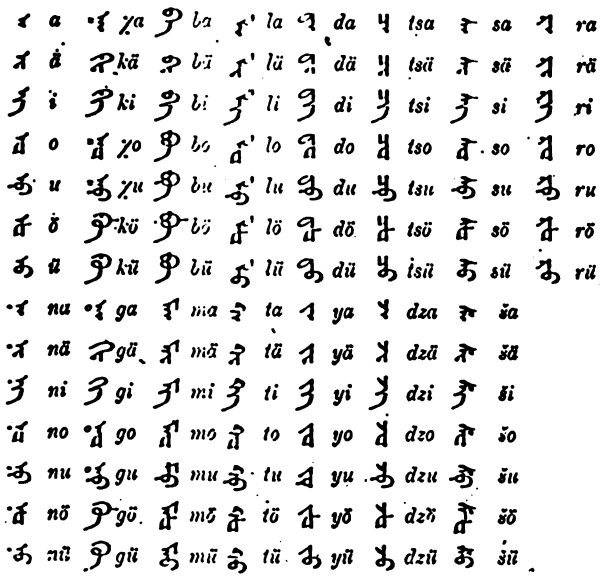


145. Tungus, the third main Altaic language, is current in Manchuria, the mountainous region occupying a broad triangle expanding eastward of Lake Baikal and a broad band west as far as the Yenisei River. It is not written in Roman characters, as in the example, but in Manchu, which is basically Mongolian, and elaborated into some 32 variant formal styles. Scholarly emperors sponsored immense polyglot dictionaries of 10 to 36 volumes and translated many works from the Chinese. Books have been printed in Manchu since 1647. The Tungus peoples to the north are wild hunters. Manchu was set in vertical columns, and looks just like Mongolian.

In 1870 type was not at hand to print these language tapestries. Nowadays political changes have imposed Roman or Cyrillic type. We represent illustrations here of the old letter forms before they become forgotten.

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146. Kalmuk. The Kalmuk speak a dialect of Mongolian and occupy the extreme western corner of Mongolia. They have their own very elaborate and exact alphabet of over 100 characters, founded on Mongolian.



147. Yukagir is spoken in Magadanskya in the extreme northeast of Asia. It is one of the hyperborean languages, a separate group which include Kamchatkan, Korean, Ainu and Guiliak. In Guiliak simple nouns are modified by suffixes and verbs are abstract but suffixed, and like Altaic, there is no gender. There are 48 different consonantal sounds and 8 vowel sounds. It has never been put into writing.

148. Yakut. The Yakuts are scattered over a large area of northeast Siberia which is inhospitable to existence and includes the coldest region of the earth. They are of Turkic stock and the language is a Turkish dialect, though separated by the Tungus speakers from the main stock. The language is not written.

Examples 149-159 are from the Finno-Ugric group, distinct, and with many words and unusual grammatical characters in common. There is a basic stock of some 400 original words relating to common things. Many loan words have been taken from Old Persian, Slavic and Teutonic, some of them in ancient times. Nouns lack gender, but there are from 11 cases (Esthonian) to 22 case forms (Hungarian), often depending merely on differences in the position, and all distinctions are shown by endings, which may become complex. The concept of the verb is incomplete; 'to be' forms or 'to have' forms do not exist. Instead of action verbs there are noun verbs, which imply a state which is combined with a subject as 'running-I.' There are no real tenses except completed and ongoing, thus no future. Finno-Ugric languages (and peoples) have not evolved except where in contract with western languages, but recently have become completely transformed.

149, 150, 151. Samoyedic. We begin with the most outlying peoples of the group, the furthest north and east, and the least civilized. Some 18,000 are dispersed over the broad valley of the Yenisei and the Altai mountains. As usual with primitive folk widely dispersed there is much diversity in the languages.

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There are five languages, Ostiak, Unac, Kamasic, Tavgui and Yenisei, three of which are presented.

152. The Ostiacs equal the number of the Samoyedes and occupy the valley of the Ob river to the west. There are 7 dialects.

153. Hungarian has been separated from its congeners for 2000 years but it is similar to them in their peculiar characters. It has used the Roman script for a thousand years. Participation in Western civilization has improved the expressiveness of the language, but 75 per cent of its words are Hungarian in origin. It is spoken by ten million people.

154. Vogul is now almost extinct. The Voguls inhabit the region beyond the west bank of the Ob and next to the Ostiak peoples.

155. Cheremiss is spoken by about 400,000 people occupying a small area to the east of Moscow, around Kazan.

156. Permian is now called Zyrian. It is spoken by a quarter million people west of the northern Ural mountains. There are 10 dialects.

157. Lap is spoken by 30,000 semi-nomadic people in the northern parts of Sweden, Norway, Finland and the Kola peninsula. Each of these national sections has its dialect.

158. Finnish is not so completely the national language of Finland as one might expect. Finland was controlled by Sweden from the 1100's to the 1700's and Swedish language and literature were standard. After that it was the Russians. West European culture through the Swedish contact improved the Finnish language and expression.

159. Esthonian is closely allied to Finnish. It is spoken by one million people in the Baltic nation of that name. It has made great strides toward becoming a cosmopolitan language.

Southern Asiatic Languages

160. Afghan-Mongolian. There is an outpost of Mongolian in Northern Afghanistan, touching into India where Mongolian is spoken, and is written in Arabic character. All the territory to the North speaks Turkish. It is being replaced by Persian. The speakers are Moslems.

161. Tibetan comprises a great variety of dialects spoken throughout Tibet, but Lhasan is the lingua franca, literary and sacerdotal language. It is written in characters derived from Sanskrit in the seventh century, but is greatly modified in cursive writing. There are 30 consonants, each of which includes a, and nine vowels. Tibetan uses noun word-roots which are modified by consonantal prefixes and syllabic suffixes to give a great variety of meanings, also to produce adjectives and adverbs. Verbs are noun-verbs as in North Asiatic languages. Tone is an integral part of pronunciation.

162. Malabar is an Indian dialect of the west coast of India including Calcutta, which is written and printed in a picturesque character termed Tulu-Malayan, derived from the widespread Tamul character. Its inclusion is probably based on the early Portuguese missionary activity. The character is not to be confused with the special alphabet of the Nestorian Christians of St. Thomas, who settled there in the seventh century, but are now very reduced.

163. Karnatic is the Dravidian language spoken in the eastern half of the lower part of the Indian peninsula, while Malabarese is spoken in the western half. It is to be understood that India is sharply divided linguistically into northern part which is Indo-European and southern part which is Dravidian, a group of languages which stands entirely alone. Written Dravidian has a rolling

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circular appearance, while Sanskrit derived letters are angular and square headed. No Indian language was written in Latin characters, there was no printing type for many of them in 1870.

MALABAR

ഞങ്ങളുടെ സപ്രസ്ഥനായ പിതാവെ നിന്റെ നാമം പരിശുദ്ധ
മക്കപ്പെടുണമെ. നിന്റെ രാജ്യം വരണമെ സപ്രത്തിലെ പൊലെ
ഭൂമിയിലും നിന്റെ ഇഷ്ടം ചെയ്യപ്പെടുണമെ. ഞങ്ങൾക്ക
ദിനംപ്രതിയുള്ള അപ്പം ഇന്ന ഞങ്ങൾക്ക തരണമെ. ഞങ്ങളുടെ
നൊരെ കറം ചെയ്യുന്നവരൊട ഞങ്ങൾ ക്ഷമിക്കുന്നതുപൊലെ
ഞങ്ങളുടെ കറങ്ങളെ ഞങ്ങളൊടും ക്ഷമിക്കെണമെ. ഞങ്ങളെ
പരിക്ഷയിലെക്ക അകപ്പെടത്താതെ ഞങ്ങളെ ദൊഷത്തിൻനിന്ന
രക്ഷിക്കയും ചെയ്യുണമെ രാജ്യവും ശക്തിയും മഹത്വവും എന്നെക്കും
നിനക്കുള്ളതാകുന്നു ആകുന്നത ആമെൻ.

KARNATIC

ಯಲ್ಲಿ ಭವಿಷದಲ್ಲಿ ಇರುವ ನಮ್ಮ ತಂದೆಯಿ ಇಷ್ಟಾರ್ಥ ಪವಿತ್ರವ ಮಾನವಿವಕ ಆಗಲಿ।
ಇಷ್ಟ. ರಾಜರೀವ ಬರುವನ್ನ ಆಗಲಿ। ಡಾಲಿಗೆ ಭವಿಷದಲ್ಲಿ ಡಾಗೆ ಭೂಮಿಯಲ್ಲು ಇನಗೆ ಇಷ್ಟವಾದ
ತೆಲ್ಲಾ ಪೂರಲಿಪ್ಪ ಡಲಿ। ಈಹೊತ್ತ ನಮ್ಮ ಫಲಕೆ ವಾರ ತಿಂಡಿಯನ್ನ ನಮ್ಮನ್ನ ಕಾಪಾರಿತು ಕೊಡು।
ಫಾಕೆಗೆ ನಾವ ನಮಗೆ ಸೊಲಾಕೊವರನ್ನ ಕಾರಿತು ಮಾಪು ಮಾಡುತೆಲೊಡಾಗೆ ನಮ್ಮ ಸೊಲ ವನ್ನ
ಮಾಪು ಮಾಡ ನಮ್ಮನಿಕ ಪರಿಕ್ಷೆಯ ಗೆ ತೆರದು ಕೆಂಡೊಗ ಬೊಶಿಕ ಮತ್ತೆಂದರೆ ನಮ್ಮನ್ನ
ಳಗಿಟ್ಟಿನ ತಯಿಂದ ಡಷ್ಟೌರ ಮಾಡ ಯಾವಾಗಲು ರಾಜರೀವ ಶಕ್ತಿಯು ಗೌರವಕ ಇಷ್ಟೆದು ಆಮಿನ್।

164. Canarese dialect of Goa. Canarese is spoken by some ten million in southern India and Bombay. There is an ancient literature written in a rounded rambling letter form which is used to this day.

KANARESE. (*Mysore, &c., India.*)

ವರಲೋಕದಲ್ಲಿ ರುವ ನಮ್ಮ ತಂದರುಯೇ, ನಿನ್ನ ನಾಮವು ಪರಿಶುದ್ಧವಾಗಲಿ.
ನಿನ್ನ ರಾಜ್ಯವುಬರಲಿ. ನಿನ್ನ ಚಿತ್ತವು ಪರಲೋಕದಲ್ಲಿ ಆಗುವ ಪ್ರಕಾರ
ಭೂಮಿಯ ಮೇಲೆಯೂ ಆಗಲಿ. ನಮ್ಮ ಅನುದಿನದ ರೊಟ್ಟಿ ಯನ್ನು ಈ
ದಿವಸ ನಮಗೆ ಕೊಡು. ನಾವು ನಮ್ಮ ಸಾಲಗಾರರಿಗೆ ಬಿಡುವ ಪ್ರಕಾರ,
ನಮ್ಮ ಸಾಲಗಳನ್ನು ಸಮಗೆ ಬಿಡು. ನಮ್ಮ ನ್ನು ಶೋಧನೆಯಲ್ಲಿ
ಸೇರಿಸದೆ, ಕೇಡಿನೊಳಗಿಂದ ನಮ್ಮ ನ್ನು ತಪ್ಪಿಸು. ಯಾಕೆಂದರೆ ರಾಜ
ತ್ವವೂ ಬಲವೂ ಮಹಿಮೆಯೂ ಎಂದೆಂದಿಗೂ ನಿನ್ನವೇ. ಆರ್ಮೆನ್.

165. Ceylonese or Sinhalese is probably not a Dravidian language but rather a vernacular Aryan under a strong Dravidian influence with addition of many words from Tamil, which is spoken by a third of the inhabitants of the island. Ceylon was converted to Buddhism in the third century B.C. and its Aryan language was strongly influenced by Pali, the sacred language of Buddhism,

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which is also Aryan. Its mediæval and current script has marked circular, even spiral appearance.

Here is the Lord's Prayer in Cinhalese type.

SINHALESE. *(South Ceylon.)*

ඇවහිගෙහී වැවසිවින අපගේ පියානන්වහන්ස ඔබවහන්
සේගේ නාමය සුවවේවා ඔබවහන්සේගේ රජය ඒවා
ඔබවහන්සේගේ කැමැත්ත සිහිගෙහිමෙන් භූමිගෙහිද කරනු
ලැබිවා අපේ දවස්පතා හෝජනය අපට අද දිවදලමැනව අපේ
නයකාරයන්ට අපි සමාවෙනනාක්මෙන් අපේ නයන් අපට
සමාවිවදලමැනව අප පරීක්ෂාවිමට නොපමුනුවා නපුරෙන් අප
ගලවාවදලමැනව මක්නිසාද රජයන පරකුමයන් මහිමනාවයන්
සදකල්හිට ඔබිවහන්සේගේමය ආමෙන්.

166, 167. Tamil is a Dravidian language spoken in the eastern half of the lower end of the Indian peninsula and in northern Ceyon. It is written in a round character, the modern form of which is somewhat squarish. Tamil, next to Sanskrit, possesses the richest literature of India, though influenced by Sanskrit writers.

TAMIL. *(Southern India.)*

பரமண்டலங்களிலிருக்கிற எங்கள் பிதாவே, உம்மு
டைய நாமம் பரிசுத்தப்படுவதாக. உம்முடைய ராஜ்
யம் வருவதாக; உம்முடைய சித்தம் பரமண்டலத்தி
லே செய்யப்படுகிறதுபோலபூமியிலேயும் செய்யப்படு
வதாக.—எங்களுக்குவேண்டிய ஆகாரத்தை இன்று
எங்களுக்குத் தாரும்.—எங்கள் கடனாளிகளுக்கு
நாங்கள் மன்னிக்கிறது போல எங்கள் கடன்களை
எங்களுக்கு மன்னியும்.—எங்களைச் சோதனைக்குட்
படப்பண்ணுமல், தீமையினின்று எங்களை ரட்சித்துக்
கொள்ளும், ராஜ்யமும், வல்லமையும், மகிமையும்,
என்றென்றைக்கும் உம்முடையவைகளே, ஆமென், என்
பதே.

168. Burmese and Tibetan form a separate language group. Burmese is spoken in Burma, connecting at the north with Tibetan. It is written in round characters clearly related to those of the Dravidian language. Burmese has the special characters of Tibetan, and both are like Chinese in differentiating words by pitch. Burma and Tibet were perhaps originally colonized by an overflow of Chinese from the East.

169. Siamese. Spoken in Thailand, but also extending broadly into southern

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China except the valley of the Sinkiang river. Siamese and Chinese are similar languages but Siamese is written alphabetically. There are 44 consonants, and 32 vowel sounds, which are made by signs like accents. The language is monosyllabic with 2000 roots, but since there are not that many feasible sound combinations some syllables stand for several meanings. In speech these are distinguished by tone. Syllable words are modified in meaning by attaching other syllables to make new words. Verbs are static concepts modified by addition of other meaningful syllables, thus not declined. Since Siamese had not been put to type in 1870 a printed Lord's Prayer is shown here. Siamese has a considerable literature of old fables and poems full of charm in some of which tones replace rhymes.

SIAMESE. (*Kingdom of Siam.*)

เยซูจึงว่าเมื่อทารภาวนา ทารจงกลาวมา พ่อของเ
ราที่ทาร์อยู่บนสวรรค์ นามะซื่อของทารก็จึงเปนบริสุทิ
ซึ่งเมืองทาร์ก็จึงมาถึงแล้ว พระราชหฤไทยของทาร์
ก็จึงสำเรจ์ณะแผ่นดิน สเหมอินหนึ่งทีบน สวรรค์
ทาร์ปราทานให้เรานี้ทุกวัน ๒ ซึ่งสเบยงเราได้ขัดส่น
ทาร์จงโปรฺดปลอยโทศเรา เหมอินหนึงเราได้โปรฺ
ให้แก่ผ้ทียุดคว้วตัวเรา อย่าได้นำเราเข้าในทดลอง
แต่ว่าจงร์อดจากเราแต่บาพรายนั้น

170, 171. With Malay we begin an entirely different family of languages. Malayo-Polynesian is spoken over the islands of the entire Pacific, except Australia and nearby islands, and most of New Guinea (Papuan). The family is in turn divided into Indonesian, Melanesian, Micronesian and Polynesian with groups and subgroups within each: 263 in all. Malay is the lingua franca of the Malay Achipelago. It has been written in Arabic characters since the 1400's, with addition of four letters, but Arabic is so deficient in vowels that many words of differing sounds have to be written identically. There is a growing tendency to use the Roman alphabet either in English or Dutch orthography. The special features of the group are two-syllable root words which can be compounded, which are real words used to denote morphemes, tense, mood, gender, case, person. The Malay language is precise and has many words making fine distinctions not found in most other vocabularies. There are many loan words. Malay literature is very primitive and scant. The character of Malay

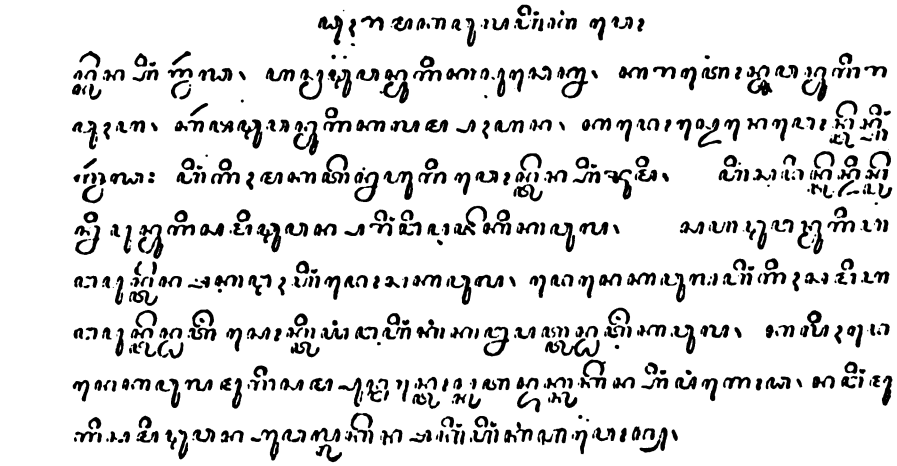
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sentence structure is illustrated by the Lord's Prayer in pidgin 'English,' or the characteristic way a Malay speaks English in South Sea novels.

"Papa belong me fellow he stop on top. Name belong you it taboo, place belong you it come. Me fellow down all same all on top hear'm talk belong you. You bring'm kaikai today belong me fellow. You lord'm me fellow he all same me fellow he lord'm all. All he make'm no good me fellow. You no bring'm me fellow close to along road it no good. You lose'm altogether same thing no good. He raus along me fellow. Amen."

172. Javanese is one of the Indonesian group, as is Malay. There is an official language (Knomo) and a popular (Moko). This is Knomo. Though Mohamedan for centuries, Javan has always been written in a special character with many letters seeming variants of m, and n, plus some q's. The consonants carry a basic vowel sound, which can be neutralized by addition of another character of a "shadow alphabet." Sumatrian and Celebes have their scripts, Batak and Bugi, respectively, differing from Javan but all three are derived from the ancient Kari alphabet.

JAVANESE. (*Java.*)



173. Mollucan. The language of the Mollucan island between Borneo and New Guinea.

174. Tagalog or Tagala. The Philippine language spoken in and around Manila, hence the principal language among the 45 existing. When the Spaniards came to the Philippines, Tagalog had an alphabet and other Philippine languages had related ones. But the alphabet was exceedingly imperfect, permitting multiple choice of reading. It was quickly replaced by the Roman alphabet, so never came into type.

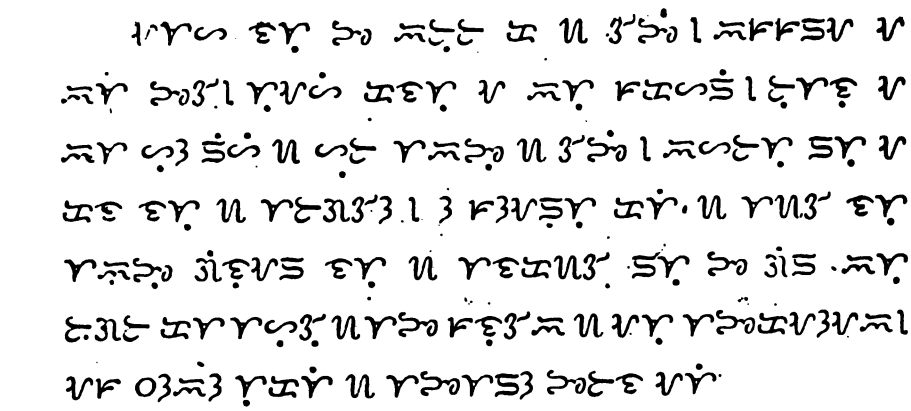
175. Bisaya is another Philippine language, spoken by natives of the southern peninsular prolongation of the isle of Luzon. Tagalog and Bisaya were learned by the Spanish missionaries for propagation of the faith. (Example on p. 361.)

176. Formosan is the Indonesian language spoken in Formosa. It is sometimes written in a contrived alphabet that resembles Roman capitals.

177, 178. Maori is the language of the indigenous inhabitants of New Zealand. It is one of the Polynesian group of the Malayo-Indonesian family. The Polynesian languages as separated as are Maori, Hawaiian and Morquesan show

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BISAYA



the closest similarities as evidenced by reduction of the alphabet and by the terms of number. A structural affinity with other Malayo-Indonesian languages is manifest by the disyllabic character of the nouns, root forms, the static nature of verbs, use of morphemes to show tense and to revise meaning and similarity of root words. In Polynesian these roots are greatly reduced by loss of consonants, until they retain only the vowels, Maori is intermediate, the reduction has not been carried so far. The number of consonants in the alphabet has been correspondingly reduced. Thus Hawaiian in its vocalic simplicity does not represent a primitive language, but rather a late stage of degeneration of a rather highly evolved Malayan speech.

AFRICAN LANGUAGES

The languages of the north of Africa belong to groups already considered: Arabic in the entire north, except for Berber along the Mediterranean coast, Touareg in the central desert, Somali in the east, and Ethiopic. The last of these is counted a Semitic language, while the others are Hamitic.

South of the 15th parallel of north latitude a related group of languages accounts for all the remainder, except that in Southwest Africa the unrelated Bushman and Hottentot are spoken. In the belt from 15th latitude down to the equator, corresponding to the lower region of the great African buttock there is a great number of languages, divisible into 16 groups. They have many traits in common and are considered to form the Sudan or Sudan-Guinea family. The entire area south of the equator, except for Bushman and Hottentot, is remarkably uniform linguistically and this language is similar to the Sudanese group, so that it may be considered as a 17th division of that family, set apart because of its vast territory: this is Bantu.

179, 180. Malagasay or Madagascarese. We must begin with an exception to the above summary, for Madagascar is an island east of Africa and its languages belong to the Indonesian group of the Malayo-Polynesian family. The language is thus cognate with examples 172-185. There are 24 dialects on this large island.

181. Wolof belongs to the Senegalo-Guinean group of the Sudanese family. It is spoken around Dakar, the extreme west point of Africa. The African languages have been studied in detail after the publication of this book, but a vocabulary for Wolof was compiled in the 1600's, though not published until

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1845. Wolof is also known as volof, ouolof, g'olof, and d'olof. We mention this single example to illustrate the difficulty in finding one's way among the more exotic languages.

182. Baria is one of the 30 languages in the Nilo-Chad group of the Sudanese family. It is the most extreme eastern of the group, being localized near Khartoum on the Nile. In common with Negro-African languages in general, nouns fall within various grammatical classes which are based on oblique conceptual standards, as wooden things, liquids, things of the earth. Those classes ordain prefix syllables which are modified according to grammatical use, serve as pronouns, and accompany adjectives describing the noun.

183. Dinka, of the Sudanese family, is the chief language of western Ethiopia. The Negro-African languages hardly distinguish between nouns and verbs grammatically, and a precise recognition of tenses is not developed. Distinctions are made based on incompleted action, accomplished action and state conditioned by another agency (wrung-out = fatigue). It is clearly impossible to apply an Indo-European grammatical structure to the understanding of African grammar. Because of the lack of precision of grammatical distinctions the word order is important and musical tones are used to establish differences between equivocalities.

184. We are unable to identify this language.

185. Bunda or Angolian. A western Bantu language, it is characterized by assimilation of consonants as "mina" for nila and vowels "tundu" from "tunda". Bantu languages generally change the sound of words to match the sound of their prefixes, in a predictible manner. The African languages have never been written (with irrelevant exceptions); everything depends on sound.

186. Congo is one of the divisions of the Bantu group. Because there has long been considerable travel into the Congo the language has been intensively studied and used by Europeans.

Other important Bantu languages not exemplified here are: Swahili, the language of Zanzibar, written in Arabic characters; Kaffir, Zulu. Bantu words are composed of a radical which is a concept rather than a word, a prefix which indicated the way the radical is used and its relations, and a suffix which modifies the meaning of the radical. The prefix is repeated before every word in the phrase.

187. Hottentot is a Bantu language much modified by Bushman. The Bushman language has best developed the sharp distinction of similar sounding words by the tone in which they are spoken. Without tonal distinctions Bushmen could not understand each other. The Bushman language is the origin of and has shown best development of the famous "clicks", which are neither vowels nor consonants, and have no place in the arrangement of sounds of any other languages. They are produced by insufflation of air from release of the tongue against the teeth, gums or palate. ? is used here for the click.

Finally at the extreme end of the language series are the pigmies, who are exceptional in never having had a language of their own, though some report that they have a limited expression system in intimate family life.

AMERICAN

South American

There are 783 South American and Antillian languages, and they are divided into 77 groups (or 36), entirely unrelated. None has developed indigenous writing. They are spoken only by native tribes in primordial status. Many are extinct, all are diminishing and some are spoken by only a very small group.

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Viewed in this light the examples can have little meaning or relation either to each other or to other language groups. Those shown here are likely to be the ones spoken where Roman Catholic missions had been established by 1870. A localization will be deemed sufficient comment in most cases.

188, 189. Araukan is a group containing nine languages. They are spoken by natives over the middle two-fourths of Chile.

190. Puruha, a member of the Kitsua group (see 191).

191. Kitsua is the language of the Incas who spread it over the western part of Peru as they conquered. It was taken up by Spanish missionaries and spread beyond Inca domains, into Argentina and Bolivia.

192. Oymara is a group of languages now spoken in southern Peru, but once over a wider area of Peru and in Chile, having lost to Kitsua.

193. Moxa. A family of languages spoken around La Paz, Bolivia.

194. Mostenic. A family of languages spoken near La Paz, Bolivia.

195. The Mobimas inhabit central Colombia.

196. The Itonama occupy a small area next to the Mosotenics, but their language is in a different group.

197. Samaku is a group of sixteen languages spoken in southeastern Bolivia.

198. Mayna is a dialect of the Kahuapara group, spoken along the headwaters of the Amazon in northern Peru.

199, 200, 201. Are languages of the Tupi-Guarani group which forms the indigenous population of modern Paraguay and neighboring regions. It is the dominant language among the people of Paraguay and northern Argentina. Having been adopted by the missionaries, it has spread into Brazil at the expense of local languages.

202, 203. The Kirikire Indians occupy the steep south shore of Lake Maracaibo in Venezuela and the sierra to the south.

204. The Omaga have fled from the Portuguese, westward to the lowlands of Northeastern Peru, where many headwaters of the Amazon become confluent.

205. The Karib family, a large and widespread family of originally 74 languages, occupies much of the whole area north of the Amazon as far as the seacoast and including the Guianas and eastern Venezuela.

206. Maipuric or Arawak is the most important linguistic family of South America and the Antilles, totaling 100 extant languages. It occupies the Rio-Negro branch of the Amazon and headwaters of the Orinoco to the south and east of the Karib area and southward near the vast area of the plains region of the Amazon tributaries. It also includes the speech of Cuba, Jamaica, Haiti, and Puerto Rico. Due to the practice of massacaring all the males in the Antilles by invading Karibs, the women and children speak Arawak while the men speak Karib to this day.

207. Toba, a tribe of the Guaykuru group of the Gran Chaco area. The Toba inhabit the region west of Asuncion, Paraguay. Their conquests to north and south have extended their influence through the Chaco. They are designated Frentores by the Spanish.

208. Mokovi, a dialect of Toba.

209. The Abipons inhabit the considerable part of Gran Chaco west of the Panama River in northern Argentina.

210. The Mbaya occupy the region east of the Paraguay River, north of Asuncion.

Examples 207-210 belong to the Guaykuru family of languages, centering in the region of Paraguay.

211. The Saliba occupy the region cut off by the junction of the Vichada with the Orinoco in eastern Colombia.

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212. Tamanak is a dialect of the Karib group spoken by a tribe living in Venezuela not far from the mouth of the Orinoco.

213. Betoic is a minor language of the Tsibtsa group which is spoken along the coast of Columbia where Panama joins South America, and including Panama. The Betoics occupy a small patch in northern Colombia.

214. Yamana or Yahagan is the language spoken by the Tierra del Fuego Indians around Cape Horn.

215. The Yaruros occupy the basin of the Capanaparo branch of the Orinoco River, in Central Venezuela.

Though there are many oversights and unjustified emphases in the selection of examples of this group, the largest omission is of the Zeor Kran group which is spoken by aborigines over the whole eastern half of Brazil south of the Amazon. Since this book's publication this group has been thoroughly studied. Interestingly, the references are in German more than in Portuguese.

North America

The languages shown here are selected unsystematically from the Central American group with 20 language families (Examples 216-227), and North American proper with 55 language groups (Examples 228-245). The most important fact in a survey of these languages is that the families are completely unrelated. The languages have some traits in common, since they are of about the same stage of development, all being very primitive. There are no true affinities with any languages of the Eastern Hemisphere, though in the past some fanciful allusions were drawn. Many of the languages are spoken by a very few individuals today, all are diminishing and a number are extinct.

216. Cacique. The Caciques are hereditary rulers in Peru, but the use of the word has been extended so that it has been attached to a tribe of sun worshipers of Central America.

217. The Pokontsi and the Pokomam are two tribes in Guatamala speaking closely related dialects of the Maya group.

218. This is the Mayan language of Yucatan, Chiopas, Northern Guatamala and British Honduras (Mayan language of the Mayan division of the Maya group of the Maya family). The pictographic inscriptions of the Mayas do not represent the words or phrases of their language. They record facts in an order like a set of notes in diagram or tabular form.

219. Nahault or Aztec (properly, there is no language named Mexican). The Aztec language, originally the speech of a large part of central Mexico, was regarded by the Aztecs as far superior to all others of Mexico, a point of view shared also by their Spanish conquerors, so that they spread its use among Mexicans. It is said to be well structured, easy to pronounce and superior in vocabulary, especially for abstractions, making it adaptable to poetry. Its method of recording, rather than of true writing, is a mixture of pictograms, ideograms, and syllabic symbols.

220. Mixtec is spoken by the tribe of the same name who inhabit the southern Pacific region, especially Oaxoca.

221. Totovak is spoken along the eastern coast of Mexico between Tampico and Vera Cruz. This is probably the Ipapana dialect of the missions of the Augustine fathers.

222. The Otomi are one of the four principal tribes of Mexico. They occupy the central region north of Mexico City. Though hardy, they are among the least civilized.

223. Tarask is spoken over the most of the state of Michoacan, the moun-

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tainous area to the west of Mexico City. It was one of the first exotic languages to be grammatically analysed (1714).

224. No mention of this language is given in any available sources.

225. The Kora of the state of Jalisco of Central Mexico on the Pacific side speak a language of the Pima Sonora group.

226. Tubanic is spoken in the mountainous region of northwestern Mexico.

227. Tarahumaric is now the general name for the language group of northwestern Mexico, this is either Varohio, Guazapare or Patsera.

228. The Opata are a tribe of Pima Indians occupying the region southwest of El Paso, Texas.

229. The Kotsemi are a branch of the Yuma Indians of lower California.

230. Virginian, spoken by the Indians indigenous to Virginia encountered by the English settlers.

231. In 1870 the many languages of the Indian tribes of Canada had not been classified, so it would be difficult to identify the language of this example in modern terms.

232. Shawnee, a tribe of Algonkian stock in Oklahoma, still extant.

233. Mohican, spoken by the Mohawk Indians of New York State of Iriquoian stock.

234. Illini, spoken by Illini Indians of Algonkian stock of the northern Illinois region.

235. The Aberakai are Algonkians who live in and around Maine. The Aberakai remaining are Catholics.

236. The Penobscot tribe inhabited the region of northern Massachusetts.

237. The Passamaquoddys lived around the bay of that name in Maine and in New Brunswick. With the Penobscots they are to this day represented in the Maine state legislature.

238. The Micmacs are indigenous to Nova Scotia. There are several thousand survivors, making good progress.

239. The Tadoussacs inhabited the region of the Saguenay River, toward the mouth of the St. Lawrence River. Examples 235-239 were featured in this collection because the folk had been converted to Catholicism by French missionaries and have remained within the church. In 1870 there was little knowledge of the classification of Indian languages west of tthe Mississippi River and examples of the Lord's Prayer were not ready to hand.

240. Oregonic would be spoken by one of the tribes of the Oregon region, just which is uncertain.

241. The Cree are the extreme northwestern extension of the Algonkian group, inhabiting the prairies and mountains of southwestern Canada. Many are Catholics.

242. The Kootenay (Kutenai) live in the adjacent parts of British Columbia, Idaho and Montana. They form a separate family.

243. The Blackfoot Indians occupied the great plains region of western Canada.

244. The Assinibois are Sioux of Montana, Alberta and Saskatchewan.

245. The Potawatomi tribe of the Algonkian group lived originally in the western Great Lakes region of the United States.

Examples 241-245 received Catholic missions, but there were also Protestant missions, so the religious adherence is divided.

246. Greenlandic, spoken by the Eskimos of Greenland, number many thousands. They have largely intermixed with the Scandinavians who have moved there. There have been active Moravian missions.

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Part Four

IDEOGRAPHIC DIVISION

All examples to this point have been written in an alphabetic script in which the letter forms abstractly stand for a certain sound. This is the most advanced form of writing, the most convenient, easy to master and the most expressive.

The most primitive form of writing is pictography, in which the subjects are actually depicted and action is expressed by an appropriae example. The codices of the Maya and the Aztecs are a fossilization at a very early stage of abstraction with highly artistic elaborations, in which months and numbers are represented by compacted picture symbols. It is doubted whether any alphabetization was ever developed.

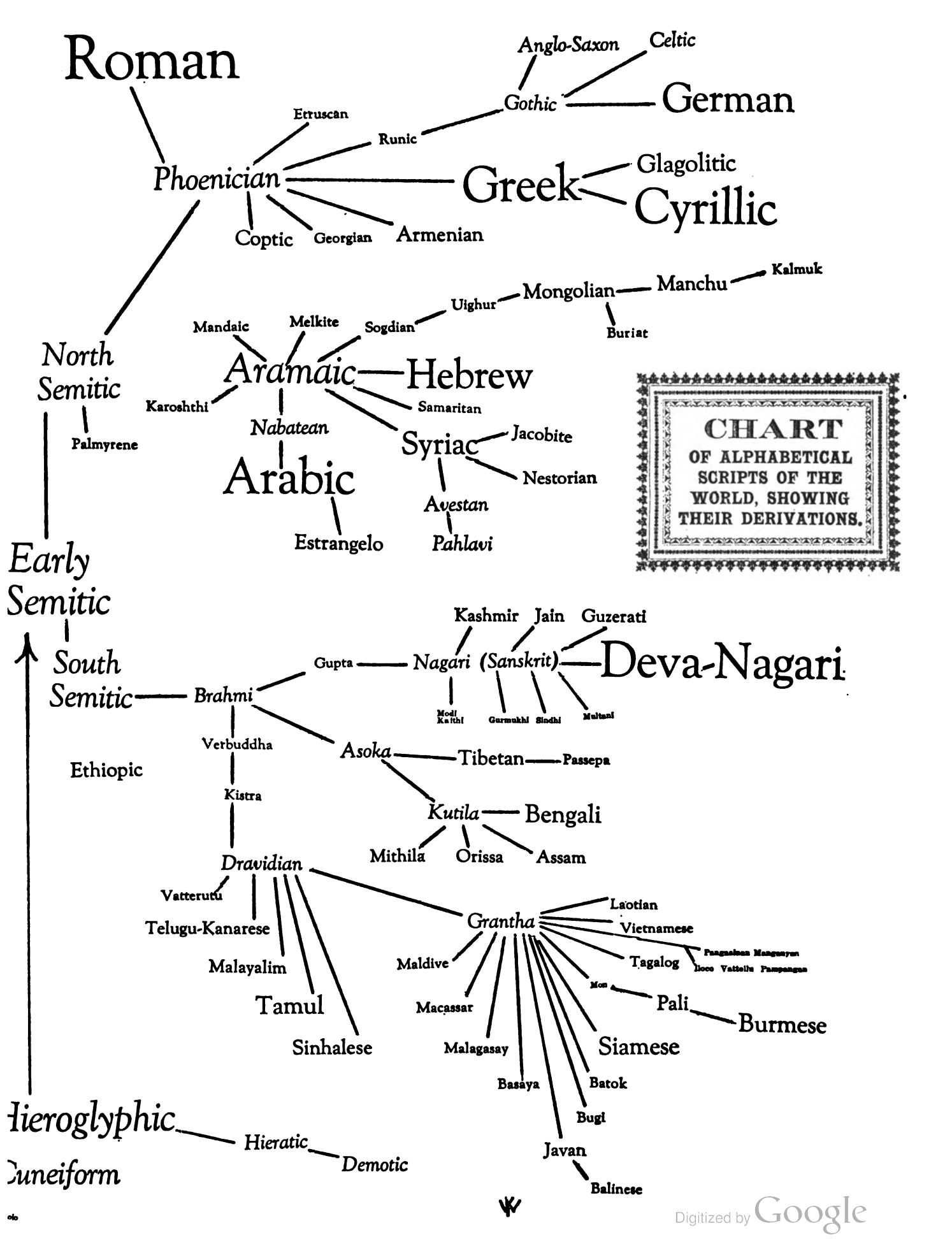
247. Chinese. Early Chinese was a picture writing comparable to Central America's, but as the language came to be written with a stiff pointed brush, not adopted to curves, the pictures degenerated into arrangements of nearly straight strokes like cuneiform. As the need for finer approximation to meaning grew, new fanciful combinations of the simpler roots were formulated so each word had its quasi-picture, but so modified as to be no more than an abstract picture to the communicants. An enormous number of word pictures have developed over the centuries (there were 40,000 in 1720), but most of them have have become antiquated, although a complete dictionary was written and printed. Chinese words are indexed arbitratily by number of strokes, then pattern, into 300 reference elements. Then all words fitting each key are listed in order of complexity. To substitute an abstract alphabet, like ours, for Chinese is not as simple a solution as it might seem since there are many word meanings for each sound, which the Chinese distinguish by pitch in speech. The written form does not represent the sound at all, it only reminds one of the word and the pitch must be remembered.

248. Japanese is a language unrelated to Chinese which has borrowed the Chinese symbols for many of the words, although an alphabetic writing would have been quite practical here. So the Japanese have transformed some of the Chinese signs into symbols for sounds using them to spell out their own words. In addition an arbitrary alphabet with simple letter forms was more recently added, which is used mostly for new words, thus written Japanese is a hodgepodge of all three of these systems, plus determinatives to show which system is to be used in particular locations.

249. Tonkin or Miao-Tzu is a Tibeto-Burman language which has adopted the ideographic system of the Chinese, but the characters are different. No type has been cast for this form of writing. It is indigenous to a region north of Laos.

250. Hieroglyphic is as everyone knows, the writing of the ancient Egyptians. The example utilizes a limited number of repeated symbols indicating that the writing is based on sounds. The picture-letters are chosen from the hieroglyphic repertoire for their sounds, not meanings. Egyptian was a Semitic language, which evolved into Coptic, at which juncture the Greek alphabet was substituted. Like Chinese, when Egyptian became written the pictures were transformed into unrecognizable symbols. This was Hieratic. When used in business and personal communications the symbols degenerated into a scrawl. This was Demotic writing.

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II. THE DERIVATIONS OF THE VARIOUS ALPHABETS OF THE WORLD

All scripts of the world, written and printed, are derived ultimately from the early Semitic, with the exception of Chinese, Early Hieroglyphic, and Moso, which are ideographic, of Japanese and Korean which combine Chinese characters with invented and adopted alphabetical symbols, of uninterpreted ancient syllabaries as Cretan and Mycenean, and of a few contrived alphabets of limited use. The last group include (1) the symbols which missionaries invented for writing Amerindian, (2) Mende, invented by a tailor and (3) Bamun, invented by the king at first as an ideographic script. He later substitued a syllabic writing, and later an alphabet, thus completing the evolution of writing in one lifetime. Early Semitic was not standardized, and it developed into two different stems: north Semitic and south Semitic.

To take the more exotic group first, south Semitic spread to the east only and gave rise to Brahmi, which was the ancestor of all the Indian alphabets. Brahmi evolved into Asoka at the third century B.C., then into the northern Gupta script, and a southern variety. As the writing of Sanskrit increased, the scribes developed a letter which was inscribed in a right angle or top bar at least. This is the Nagari script, the forerunner of the standard script and type for the northerly greater part of India: Deva-nagari. Though there are many Indian Aryan languages, nearly all are written or printed in Deva-nagari. Other varieties are Jain Nagari, and Gujarati and Kashmir. Examples of these languages in the present work are numbers 21-29.

Standard Deva-nagari has an alphabet of 40 letters which are actually syllables because the vowel a is inherent in the vocalization, unless a different vowel sound is indicated by a mark. The great burden in composing type is the stock of 150 ligatures which are independent sorts in a type font. All the assortment must be easily confused.

Tibetan writing (No. 161) was an independent modification of Gupta at an early date (5th century), but owing to the isolation of Tibet it never spread or modified.

The scripts of Eastern India have evolved from Brahmi, through Asoka, then Gupta, and after that, Kutila. These are Bengal, Assam, Mithila, Orissa. Orissa lacks the top bar of nagari, though Assam shows a serif-like top on many letters. Bengali and Mithila have developed a top line so they look superficially like Deva-nagari. None of these scripts is originally derived from it, however. Another form developed in the west of India from the earlier nagari, this is Gujarati, a headless and more cursive modification (No. 33, notes).

The Dravidian languages of the southern tip of India, though having nothing in common with the Indic languages of the remainder of India, are written and printed in alphabets derived from a southern variation of the Old Brahmi script. They tend to be composed of rounded elements.

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Telegu-Kanarese (No. 164, notes) is the most strikingly circular, Malayam has a few right angles scattered among the round elements and Tamil has still more square elements. Ceylonese (Sinhalese, No. 165, notes) which is basically an Indic language is written in a very rounded Dravidian script.

The alphabets of southeast Asia and the Malay archipelago have also evolved from the Brahmi root, through the South India type of writing (Grantham). Sanskrit literature and Buddhistic doctrine have combined to produce a common cultural background in this wide area. The rounded scripts were adapted to the medium on which they were usually written. Burmese (No. 167) is a very circular adaptation of Grantha for scratching on palm leaves. Burma also has used the very bold square Pali from Ceylon for sacerdotal writing. This was lacquered on various media with a blunt round brush. For the author's taste this is the most strikingly exotic script of all.

Another line of development is Cambodian, derived from south Asian script by the Khmer civilization of Angkor. The modern script of Siam (No. 169, notes) is derived from this. The letters have the same sounds as Sanskrit, but have developed a characteristic look of vertical lines terminating in little rings or curves. Accents indicate tones, as Siamese is an intoned language like Chinese.

Laotian began like Siamese but has evolved some highly involved curves to express its simplified alphabet.

Vietnamese writing has a complex history. It is a six-tone language, basic and monosyllabic, like Chinese. For these reasons Chinese characters were at first used in writing. An attempt was made to modify it for Vietnam sounds. This resulted in confusion in reading, so the Roman script has been mercifully substituted, together with accents to indicate tones, and thus meaning.

The Indonesian islands have scripts also derived from south Asiatic, Grantha forms. Javan (No. 172, notes) has a sloping rounded appearance not unlike our Roman script, but may be vertical. Roman letters are now used, however, in printing. Balinese uses the same alphabet but with more rounded forms. These countries usually write on palm leaves, piling them up with strings threaded through both ends like a Venetian blind.

The Batak language of northern Sumatra has 19 letters which appear as horizontal lines with small trimmings, very unlike its south India progenitors.

Bugi and Macassar, both of Celebes, have similar appearance, except Bugi has four more letters. The letter forms are so unlike any south Asiatic script, being mostly simple horizontal curves, that the transformations cannot be traced. Yet historically they must be so derived. Arabic traders in medieval times contacted Indonesia and introduced Arabic writing, so Malay has long been written in Arabic characters (No. 225), but these are now supplanted by Roman. The languages of the Malaysian islands are of the Western Malayo-Polynesian group and have no relation to any of the languages of continental Asia, in spite of their alphabet.

All these alphabets were derived from the south Semitic script; all other alphabets were derived from the north Semitic writing. Both Semitic scripts were formed from or under the influence of the hieroglyphic alphabet and were subject to mutual influences for a long period.

North Semitic modified to the Paleo-Hebrew letter forms which then modified into classical square Hebrew writing. The old Hebrew forms have been miraculously preserved up to the present as a living alphabet by the Samaritans who early (400 B.C.) separated from the Hebrew religion, preserving the letter forms that were current at the time of the schism. A small colony of Samaritans exists at the present time and they use their ancient alphabet.

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The main stream of development of north Semitic modified into Aramaic. The Aramaic language, a Semitic language akin to Hebrew, written in Aramaic script, became widespread in Asia Minor in the centuries before Christ. The script was even more extensively used and was modified as the form of writing for other Semitic languages: Persian, Syrian, Arabic, Hebrew, and minor Asiatic languages as well as Greek, which was the parent of all European forms of writing. The Aramaic language died out, except for a few Palestinian villages, where it is still spoken.

From the Aramaic script a thick and thin stroke modification for scroll writing was developed. This is the square Hebrew alphabet which became official for Hebrew writing and being adopted for the Old Testament and other sacred books, has been preserved unchanged to the present day, and was cast into type in the earliest decades of printing. In Semitic writing generally only the consonants are written, but the vowels may be represented by accent marks and this is regularly done in printing the Bible (masoretic). As the Jews disseminated more and more widely, variant forms developed, as in Spain, Italy, and France. The Jews also adapted their script for their writing of the local language wherever they were living.

A corrupted and reduced Aramaic Pahlavi (No. 30) was used by the Zoroastrians for the writing of their sacred book, the Zend Avesta, though the number of letters became greatly expanded through the centuries up to the present.

Syriac, a Semitic language, modified Aramaic into a cursive form, quite changed, known as Estrangelo (No. 6). The Nestorian schism which developed after the Council of Ephesus retained Estrangelo. Because of the widespread missionary activity of the Nestorian Christians in Asia, Estrangelo letter forms were continued by Nestorian colonies in South Asia and elsewhere, down to the present day (No. 8, No. 9).

Another form of Syriac was adopted by the Jacobite Christian colony in West India and still another by the Melkites of Palestine, who split off after the council of Chalcedonia (451 A.D.). (ALPHABET FOLLOWS RELIGION)

An interesting but involved evolution of Syriac writing began with its adoption by Mani, soon after Christ for the Sogdian language, which was taken over as Uighur by the Turkish Buddhists. In turn Genghis Khan adopted the Uighur language and script as official for Mongolian (No. 144, notes), which like Uighur, is written vertically. In turn, the Manchu adopted this after improvements, for their writing and developed a considerable literature. It is still written in the same way, but Mongolian has been superseded by the Russian Cyrillic alphabet. The Mongol alphabet was also modified by the Kalmuks and by the Buriat Mongols in the 1600's.

Arabic writing (No. 10) is also derived from Aramic writing but was little used until the time of Mohammed when the exact transcription of the Koran became obligatory. A cursive form of the letter was adopted in both an angular variety (Kufic) and a more rounded one, Meccan or standard Arabic.

The Moslem conquest spread the use of Arabic writing from Spain to India. Local forms were developed in Spain (Maghribi), West Africa and India. Persian (No. 31) is written in a curved form of Arabic characterized by long oblique strokes and curves below the line (Naskhi). The Turks adopted Arabic writing with the Moslem conquest and developed several forms (Dirani, Rika, Siyakat). Turkey now uses the Roman alphabet. In the east Arabic was adopted for the preponderant language of India, Urdu, (No. 26) and for Malay (No. 170).

The most important script developed from Aramaic was Greek, from which

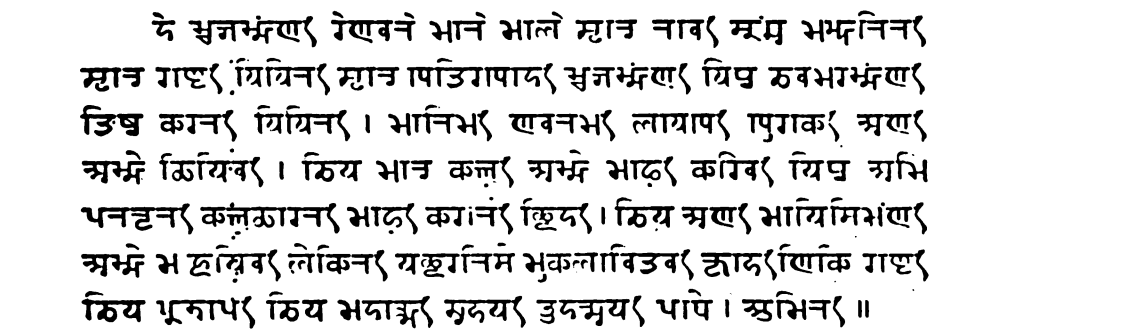
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were derived the Cyrillic and the Roman alphabets of Europe. The relations of the European scripts are less complex than the Asiatic scripts, and are perhaps sufficiently elucidated in the set of notes for the various languages and in the accompanying chart.

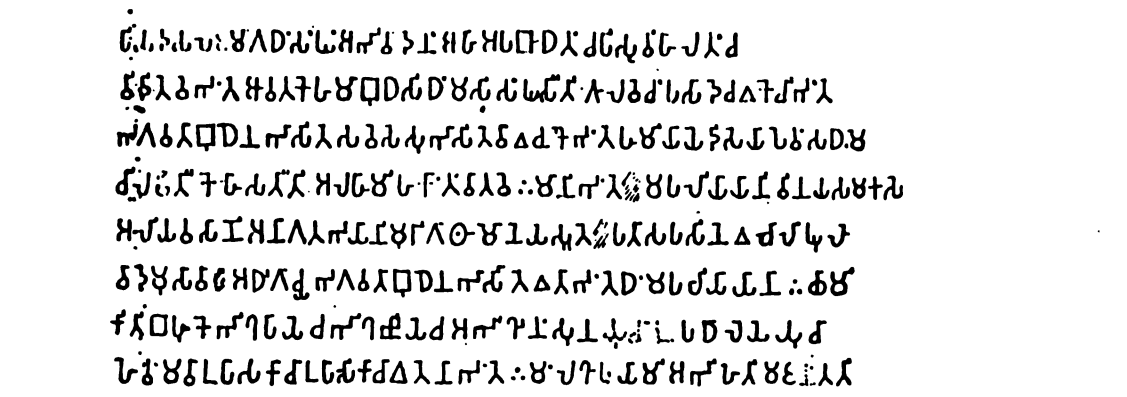
The West European languages are the only ones which have separate forms for capitals and body (lower case), except Armenian, Georgian, and Manchu.

Appended here are additional examples of the Lord's Prayer in type from scripts not included in original collection of this book.

KASHMIRI



MAGADHA

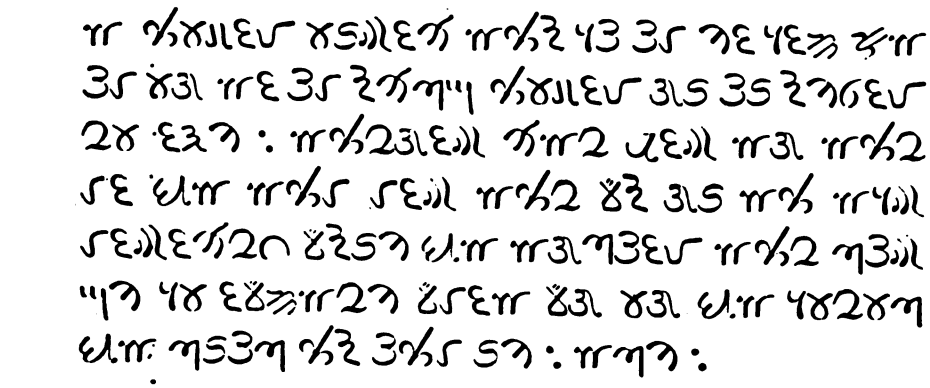


MALAYALIM. (*Travancore, &c.*)

ഞങ്ങളുടെ സ്വർഗ്ഗസ്ഥനായ പിതാവേ, നിന്റെ നാമം പരിശുദ്ധമാക്കപ്പെടേണമെ; നിന്റെ രാജ്യം വരേണമെ, സ്വർഗ്ഗത്തിലെ പോലെ ഭൂമിയിലും നിന്റെ ഇഷ്ടം ചെയ്യപ്പെടേണമെ, ഞങ്ങളുടെ ദിനം പ്രതിയുള്ള അപ്പം ഇന്ന ഞങ്ങൾക്ക തരേണമെ. ഞങ്ങളുടെ നേരെ കുറ്റം ചെയ്യുന്ന വരോട ഞങ്ങൾ ക്ഷമിക്കുന്നതപോലെ, ഞങ്ങളുടെകുറ്റങ്ങളെ ഞങ്ങളോട്ടം ക്ഷമിക്കേണമെ; ഞങ്ങളെ പരീക്ഷയിലേക്ക അകപ്പെ ടുത്താമെ, ഞങ്ങളെ ദോഷത്തിൽനിന്ന രക്ഷിക്കയും ചെയ്യേണമെ; രാജിവും, ശക്തിയും, മഹത്വവും എന്നേ ക്കും നാനക്കുള്ളതല്ലൊ ആകുന്നത. ആമെൻ.

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MULTAN



NEPALESE

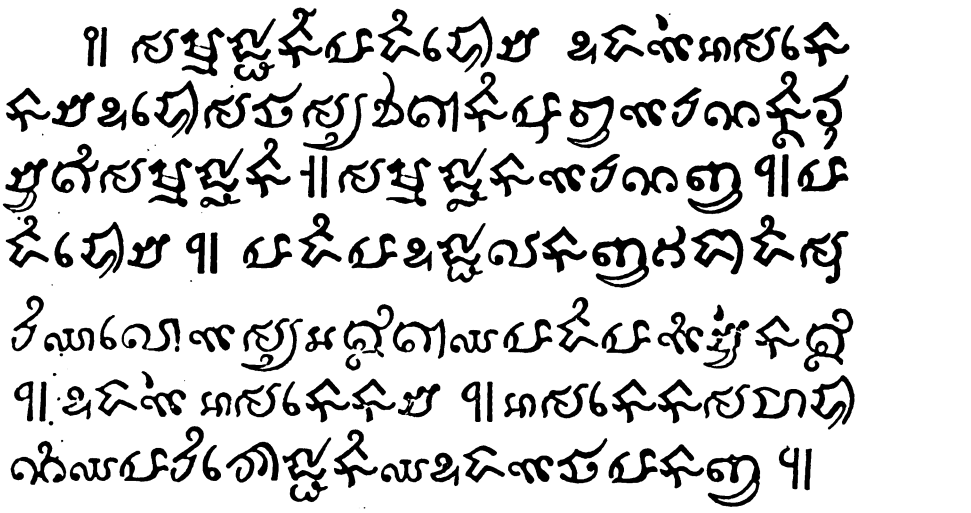
हे सरगमा रहनेहरु हामरा बाबु तेरो नाम पवित्र होवस्। तेरो राज आवस् तेरो खातिरमाफिक सरगमा जस्ता तस्ता लोगमा गरी जावस्। हामिलाई बांचना लायेक खोराक आज हामिलाई देवु। आवर हमेहरुको ऋण हमेहरुलाई माफ गर् जस्तो हमि आफना करजदारलाई माफ गरदहौं आवर परिक्षामा हमिलाई न ल्यौ तर बुराईदेखि होडाव क्याका राज आवर पराक्रम आवर महात्म सदा तमरो हु। आमिन॥

ORIYA, or Uriya. (*Orissa, India.*)

ହେ ଅମ୍ମାନଙ୍କର ସ୍ୱର୍ଗସ୍ଥ ପତା, ତୁମ୍ଭର ନାମର ପୂଜା ହେଉ। ତୁମ୍ଭର ରାଜ୍ୟ ଆସୁ। ଯେଉପେ ସ୍ୱର୍ଗରେ ସେଉପେ ପୃଥ୍ୱୀରେ ତୁମ୍ଭର ଇଚ୍ଛା ସଫଳ ହେଉ। ଆଜ ଅମ୍ମାନଙ୍କର ନତ୍ୟ ଭକ୍ଷ୍ୟ ଦଅ। ଆମ୍ଭେମାନେ ନଜ ଅପରାଧୀମାନଙ୍କୁ ଯେମନ୍ତ କ୍ଷମା କର, ତେମନ୍ତ ଅମ୍ମାନଙ୍କର ଅପରାଧ କ୍ଷମା କର। ପରୀକ୍ଷାରେ ଅମ୍ମାନଙ୍କୁ ନ ଆଣ, ପୁଣି ଦୁଷ୍ଟଠାରୁ ରକ୍ଷା କର; ଯେଣୁ ରାଜତ୍ୱ, ଗୌରବ, ପରାକ୍ରମ ସଦାସର୍ବଦା ତୁମ୍ଭର। ଆମେନ।

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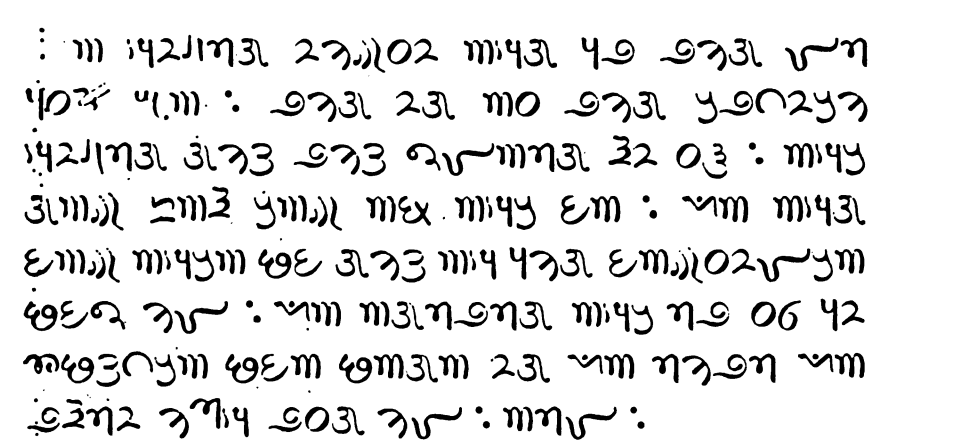
PALI-SIAMESE



SIKH

ਹੇ ਸੁਰਗਮੈਂ ਰਹਲੇਹਾਲੇ ਹਮਾਹੇ ਪਿਤਾ ਤੇਰਾ ਨਾਮ ਪਵਿਤ੍ਰ ਹੋਂਵੇ। ਤੇਰਾ ਰਾਜ ਆਵੇ ਤੇਰਾ ਇਸਟ ਜਿਸਪ੍ਰਕਾਰ ਸਰਗਮੈਂ ਤਿਸਪ੍ਰਕਾਰ ਪ੍ਰਿਥੀਵਿਚ ਕੀਭਾ ਜਾਵੇ। ਅਸਾਡੇ ਜੀਵਲਲਾਇਕ ਖਾਲਾ ਅਸਾਡਭਾਂਟੀ ਅਜ ਦੇਵਹੁ। ਅਭੇ ਜਿਸਪ੍ਰਕਾਰ ਅਸੀ ਆਪਲਿਜਾਂ ਕਰਜ਼ਾਟੀਜਾਂਕੋ ਮਾਫ਼ ਕਰਟੇਜਾਂ ਭੈਸੇ ਅਸਾਡੇਭਾਂਟੀ ਮਾਫ਼ ਕਰੁ। ਅਭੇ ਅਸਾਨੂ ਪਰੀਖਜਾਵਿਚ ਪ੍ਰਾਪਭ ਮਭ ਕਰਹੁ ਹੋਰਕੀ ਅਸਾਨੂ ਬੁਰੇਭੇ ਛੁਡਾਉ ਕਿਉਕੇ ਰਾਜ ਅਭੇ ਪਰਾਕਰਮ ਅਭੇ ਮਰਾਭਮ ਸਕ ਕਾਲਵਿਚ ਭੇਰਾਹੀ। ਆਮਿਨ ॥

SINDH



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TAMUL

பரம்ஜடலருகளினிருகதிரி எருகளை மிருாடுப உமழ்ஜடய நாமம : பரிசுருநமாபருாக உமழ்யடய ராடசியம உருபதாக உமழ்ஜடய திருநம பரமஜடலருதலே செயயபபடுமாபலே பூமியிலுயருகசெயயபபடுபருாகஅனாதைகளானஎலாஎருகளைபபருகாத எருகருகதிரினாலு நாரும ஏகரு கடனகாரிருகாத நாருகளா மனுஷிகருமாடோலே எருகளை கடனகளை எருகருகாத மனுஷியும ஏகதள சுதோதிரகாத படரிபேபிகசபபணை தேயும ஆதலோ தினமமாயரிகதி எருகளோடசிதருகதொளரும அரிநதனாரிலே ராடசியம பெலமும மதிமமும உமகத னவரினாலரிகதழி ணடாயிருகரு ஆமேன :

TELINGA (TELEGU)

వాయి ప్రభువుయండు డాక్ట మాయొక్క తండ్రి ; నీయొక్క నామము పవిత్రము చెయ్యబడ్డ నీయొక్క రాడ్యమురాని ; నీయొక్క ఇష్టము యిలాగున ప్రభువుయండా ఆలాగున భూలయమందు చెయ్యబడని ; మాయొక్క జవనాధార అహారమైన భక్తిగమను ఈవెళ్ల మాకాయక ద్రయిని ; యిలాగున మెమా ఎదయొక్క ఋణస్థులను క్షమ చెసిన డనాళెము లాగున. మాయొక్క ఋణస్థను మన్నుమాచి క్షమచెయిని ; యన్నను పరీక్షయండు లిసుక వచ్చడకు యిమంరు మన్నను చెడ్డ తనమునుంచి ఇడిపిచెవట్ట ; నిటకారణము వలను రాజ్యమ పరాక్రమము మహత్వమక్క సారవీదా నీయొక్కయిని అమిక్ ;

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III. OTHER POLYGLOT BOOKS OF THE LORD'S PRAYER

Almost anyone leafing through this book, printed as it was in 1870, would perhaps assume that it was the first comprehensive accumulation of its sort, and be surprised that so many languages were known in 1870. However, this was not the case. Before printing was a hundred years old collections of the Lord's Prayer began to appear. In 1538 Wilhelm Postel, who had traveled widely in the orient to study the languages, published a book on the alphabets of twelve oriental languages and included excerpts by woodcut of examples of each of them. The languages were * Hebrew, * Chaldaic, Syriac, Samaritan, Punic, * Arabic, Ethopian, * Greek, Georgian, Jacobite, Dalmatian, * Armenian, and Latin. Those starred included the Lord's Prayer.

In 1548 Theodore Bibiander, professor of theology in Zurich, published a work on the common roots in languages and gave 14 examples of the Lord's Prayer, but in Roman type: Greek, Latin, Italian, French, Spanish, German, Icelandic, English, Polish, Illyrian, Hebrew, Chaldaic, Arabic and Armenian.

In 1555 appeared "Mithradates" authored by no less a personage than Conrad Gesner,[1] the great repository of all knowledge in his time, zoologist, botanist, bibliographer and encyclopedist. This is the first printed compilation of the then known languages of the world. Though the book itself is of small format and includes only 78 pages, it contains a folding chart with examples of the Lord's Prayer in box format, in 22 languages: Hebrew, Chaldaic, Arabic, Ethiopic, Greek, Latin, Italian, Rhaetic, French, Spanish, Sardinian (2 examples) Armenian, Bohemian, Illyrian, Polish, Hungarian, Wallachian, * German, * Flemish, * Icelandic, English. All were printed in Roman characters except those starred above, which were in Schwabacher German characters.

The use of Roman type for languages written in exotic alphabets does not imply that types had not yet been cast, but merely that they were not available to Gesner's printer. Of the languages in Gesner's selections many had been put into foundry type long before. A Greek type was cast in Mainz in 1465, while the Greek fonts of Ratdolt (Venice, 1486) Aldus (Venice, 1501), and Garamond (Paris, 1541) were famous. A Hebrew type was cast in 1475, and before 1500 there were 100 books set in Hebrew, mostly printed in Italy. Three fonts of Arabic were cast in Italy between 1514 and 1518. Even Ethiopic, which has a font of 182 variant characters, had been put into metal by 1513 (Rome).

From the earliest days of printing polyglot Bibles were projected and actualized. Aldus, by 1500, made up a sample page for a Bible in Hebrew, Greek and Latin in parallel columns. The great Complutensian Polyglot Bible, printed in Spain in 1517 contained the scriptures in Hebrew, Latin, Greek and Chaldaic.

The next specimen book of the Lord's Prayer was published in 1603, in Frankfurt, under authorship of Jerome Megiser. It is a quite small book containing

1. Gesner, Conrad: Mithridates. De differentiis linguarum tum veterum, tum quas hodie apud diversas nationes in toto orbe terrum in usu sunt. Tigerini observationes. Anno MDLV, 78 pp. Tigeri (Zurich), excudebat Frosch overus.

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fifty specimens of the Lord's Prayer,[2] two to a page, each page surrounded by an identical border throughout the book. Only Hebrew, Greek and the Teutonic languages are printed in characters other than Roman. The added languages are mostly subdivisions of the recognized European tongues, plus the standard ancient languages. Finnish, Turkish, Armenian, Tartaric, and "Americanorum sylvestrium lingua", show a tendency to expand in scope.

In 1666 appeared a polyglot Oratio Dominica composed of twenty Dutch and Germanic languages.[3] There is a brief textual comment on the languages.

A collection of eighty examples was achieved in 1680.[4] Nearly all specimens shown are in their proper character, but many are printed from engraved plates. The exotic languages are Greek, Hebrew, Samaritan, Syriac, Arabic, Ethiopic, Amharic, Persian, Turkish, Tataric. Nearly all these languages had already been printed from movable type, but many were not available in Berlin.

Though Greek types were cut in the earliest years of printing for classic literature, the alphabets added before the middle of the 1500's were for the purpose of printing various versions of the scriptures: Hebrew, Ethiopic, Syriac (1539 in Pavia), Armenian (1563 in Rome). Of the minor European alphabets, Cyrillic was first printed in 1491 in Cracow and Glagolitic in 1493 at Venice, then Runic (1611 Stockholm), Gothic (1677, Oxford), Saxon (1566 London), Irish (1680, London). When commercial relations developed with India, the Indian languages found their way into print (Tamil, 1679, Sinhalese, 1737, Sanskrit, 1771). As missions grew in the East, languages which had formerly only been written found their way into print at first through the Society for the Propagation of the Faith, the source of the present book, later by the British and Foreign Bible Society and more lately by the American Bible Society.

Nicholas Witzen was an Amsterdam burgomeister who decided to travel in north and west Asia and learn the languages. After returning he published a large map of the region in 1692. In 1705 he improved it and added Lord's Prayers in the following languages of farther Asia: Mongol, Chermiss, Ostiak, Tungus, Yakut, Yakagin, Vogul, Permian and Samoyedic. There were also word collections from Korean, Da-unic, Kalmuk, Georgian, Melitene, Kremm, Tartar, Mordvin, Yakut. The work is rare, I have not seen a copy of it.

After 1700 when so many exotic alphabets had been reduced to type characters, it became a point of pride to show many renditions in their proper character. Mott's Oratio Dominica,[5] published in London in 1700, showed some 100 versions, classified by continents. Over half of the exhibits are European, only three are from the Americas. However, 24 are other faces than Roman. Two of the sheets, containing 16 examples, were printed at Oxford (Hebrew, Samaritan, Chaldee, Syriac, Coptic, Ethiopic, Amharic, Arabic, Persian, Turkish, Tataric, Malyan, Gothic, Runic, Icelandic and Slovanic). Since there were no types for the following, though the script was known, these were printed from engravings

2. Megiserus, Hieronymus: Specimen quinquaginta diversarum atque inter se differentium linguarum videlicet, oratio Dominica et quedam alia ex sacris literis totidem lingua expressa. Francofurti (Frankfurt): Ad Moerum apud Joachimum Brotheringium. MDCIII, unpaged. (A forerunner was published in 1592).

3. Subbink, Abraham: Tvader ons in XX oude Duytsc en Noorde Teelen. Met d'wyt leggingenm etc. Breda, 1666, 48 pp.

4. Ludekenio, Thoma (pseudonym of Andreas Muller): Oratio orationum ss orationis Dominicae versiones praeter authenticam fere centum, etc. Berolino (Berlin): Ex Officina Rungiana. 1680, 64 pp.

5. Motte, B.: Oratio Dominica πολυγλοττος πολυμορφος, nimium, plus centum Linguis, versionibus aut characteribus redita et expressa. London. Small square 4to, 79 pp.

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on metal: Malabar, Brahman, Chinese, Georgian, Estrangelo and Armenian. Nevertheless, this book was not impressive in appearance; but in 1715 a collection of nearly the same number of Lord's Prayers was printed in Amsterdam.[6] This book was handsomely printed, two to a page, with a transliteration when the characters are exotic. Each is shown in its proper character, though from engraved plates rather than from type, as many of the rare fonts were not available outside Oxford and Rome. The activity of the Dutch in the southeast enabled them to obtain examples in the script of Malabar, Bengal, Javan, Siamese, Brahman and Cingalese (Ceylon). There are four languages from the Americans.

The number of examples was doubled in 1748 in a book printed in Leipzig.[7] The first part of the book is a treatise on alphabets with printed examples in woodcut when exotic, together with examples of the language from engraved plates. Then follows a treatise on numbers, carrying to page 219. The specimens of the Lord's Prayer occupy 128 pages. In spite of all the attention to non-Roman Alphabets the examples are set in Roman characters, except for Greek, Hebrew, Arabic, Ethiopic, and Amharic. There are no native languages from the Americas. The oratios are closely set and are printed into the gutter. Some have an interlinear translation.

In the Butler library of Columbia University is a specimen book [8] of various exotic types, together with punch and matrix numbers, published by the Society of the Propagation of the Faith.

The achievement of Lorenzo Hervas, a Spanish Jesuit who spent years in South America, is one of the world's great examples of single authorship. Alone he wrote and published in the litttle Spanish town of Cesena a set of 21 large quarto volumes of universal knowledge, systematically arranged. The 21st volume, 1787, contains the Lord's Prayer in 300 languages, in Roman type. This amazing total was attainable by his records of 53 South American languages, many of which are spoken by a small tribe only. His knowledge and philosophy of languages was said to be not very profound, however.

A polyglot Oratio Dominica appeared in 1789, a small book of 64 pages.[9] 152 examples are shown and all either in Latin or German type (except for one Russian), close-set and run continuous without leading. However, there are seventeen American languages, an earnest that the book was not simply plagiarized from previous collections.

In the last year of the eighteenth century, Edmund Fry, a well known typefounder published under the name of "Pantographia", a book of all alphabets, which includes 143 Lord's Prayers, but his scholarship was quite uncritical and inexact. Included were the alphabets of Adam, Solomon, Seth, Noah and other early notables, thus casting doubt on the accuracy of the scholarship behind the other examples.

In none of the examples which have been considered have borders been used, and most of them are somewhat niggardly of format. In 1805 appeared, from Paris, a large (14 by 10 in.) morocco-bound book [10] printed on one side of a

6. Chamberlayne: Oratio Dominica in diversas omnium gentium linguas versa et proprius cuuisque linguae characteribus expressa. Amsterdam. 4to, 1715.

7. Schultz, Benjamin: Orientalisch-und occidentalischer Sprachmeister. Das Gebet der Herren in 200 Sprachen. C. F. Gessner, Leipsig. 8vo, 347 pp.

8. Call number 83-2-40.

9. Vonbergmann, Gustav: Das Gebet der Herrn oder Vaterunsersammlung.

10. Marcel, J. J.: Oratio Dominica in CL linguis versa, et proprius cuiusque linguae characteribus plenumque expressa. Typus Imperialibus, Paris, 1805.

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fine hand-made rag paper, each surrounded by a typographical border. The border is printed in red, but alas, is identical throughout the entire book. Why printers of deluxe books should not vary their borders in a book I could never understand, for surely they have or could buy a variety of borders. Moreover, except for Greek, Hebrew and English all the settings are in Roman or italic. There is no attempt to show a variety of Roman faces, though several book faces are used. The names of the languages are in Latin. The number of Western Hemisphere languages has increased to eighteen, of which ten are from South America.

In 1806 was published the most lavish and the most famous of all polyglot Lord's Prayer books. The great Parmesan printer and type designer, Giambattista Bodoni (1740-1813) was at the height of his fame. The type he had designed, with its exaggerated thick and thin strokes, its flat serifs and his liberal showing of white paper, fitted perfectly with the current notions of the classical and had revolutionized type designs in Europe. He was appointed printer to the Duke of Parma and to the King of Spain. Pope Pius VII stopped at Parma on his return from the coronation of Napoleon and suggested that Bodoni publish an Oratio Dominica collection to outdo the 1805 Paris collection. The book is a large folio, mostly fine white paper, but containing versions of the Lord's Prayer in 155 languages. In spite of the many fine borders which Bodoni had designed [11] the only surround used is a simple rule, repeated without variation. Pages 77-102 are in Greek type variants, for Bodoni had been active in the design of Greek type. On pages 217-236 are examples of indigenous Western Hemisphere languages. However, the rarer exotic alphabets were not used, so that typographically the work was backward in spite of its use of the latest styles of Roman and Greek.

The circumstances which led to the printing of this sumptuous tome illustrate how important the possession of a few fonts of type can be in the rivalry between great characters of world history. Under the Directoire, at the end of the 1700's the Council for Propagation of the Faith had been forced to deliver up all their foreign character matrices. When Pope Pius VII came to Paris for the coronation of Napoleon I in 1805 he was presented with the Paris book of 150 polyglot Lord's Prayers, but this had been printed with the types stolen from the Vatican!

On the way back to Rome the Pope visited Bodoni's printing shop and suggested to him that he print a more sumptuous Oratio Dominica collection. That book was the product.

When Napoleon became emperor of the French he further fleeced the Vatican of its exotic types, so that printing for foreign missions was greatly handicapped, and the Propaganda Office went into a decline. Perhaps it was to demonstrate the reconstitution of their exotic type repertoire that the present volume was planned and the book presented to the cardinals at the ecumenical council of 1870.

The work was reprinted in all its glory in 1967 by the Committee to Rescue Italian Art, after the devastating Florentine flood. It was sold for $350 per copy, $175 of which represented a donation and as clearly stated in the prospectus, could be a deduction in computing one's income tax. The New York Times for January 31, 1967 shows a group of personages holding the book, composed of Cardinal Spellman, Mrs. John Kennedy, and U Thant. (Would that our own reprint could be launched with such a blaze of glory!)

11. See Bodoni: Manuale tipographico, Parma, 1818, and recently reprinted in facsimile.

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In 1817 the last volume of a set of four was published in Berlin, which had been in progress since 1806. The title is "The New Mithradates, or general science of language with the Lord's Prayer in nearly 500 languages and dialects." It was begun by Johann Adelung, who devoted almost his entire life to scholarly research, but did not live to see the completion of his great work. It consists of a résumé of the grammar of each language and a list of words, together with bibliographic sources. A Lord's Prayer in Roman type, with an interlinear literal translation, is included for each. Volumes II and III were completed and published by Johann Vater, a language teacher and theologue who specialized in the biblical languages. The fourth volume was completed by the original author's nephew, Friedrick von Adelung, a royal tutor of the Russian court and authority on Sanskrit.

In the same year an Oratio Dominica Polyglotta appeared, almost the only one which I have not seen (The British Museum shelf number seems to be confused).

In 1839 a manual of living and dead languages was published which contains the Lord's Prayer in 190 languages.[12] The entire book is lithographed in script, so that it looks like a hectographed French menu of former years. All examples are in ordinary vertical Roman script until page 130, where the exotic alphabets begin. Similarly treated and drawn in proper character are the examples in Greek, Hebrew, Manchu, Samaritan, Malay, Gothic, Brahmanic, Javan, Hindustani, Punic, Coptic, Georgian, Palmyrene, Persian, Irish, Armenian, Arabic group, Etruscan, Russian, Cyrillic, Sanskrit, Ethiopic, and Chinese. No limitations to available type here and no painstaking engraving on metal—all made possible by the new invention of lithography. No type is used in the book.

By 1843 the Vatican Press had achieved the design and casting of a number of types for the rarer Asiatic scripts. This was apparently the occasion for the publication of a polyglot specimen.[13] In this case the quotation in each example was of a short passage from the Psalm which begins, "Praise the Lord, O my soul." There were 22 Asiatic examples, in their characteristic script, except Tagalog. This encompassed such novelties to the type case as Burmese, Siamese, Malabar, Tibetan, and Chinese. There were also 27 European languages, with many fonts of Greek shown, 3 African and 3 American. This make only 55 languages, but Bodoni had set the standard, and the margins were wide with a figured border, but again only one border for the entire work. Perhaps, like modern printers, the earlier compositors hated to set and justify borders. The Roman type used for the balance of the examples were all from one font of Bodoni.

If there was a thread of vanity running through the earlier Oratio Dominica collections, in the nineteenth century it became a broad ribbon, like those which connect the wax seals on treaties. The thread was the vanity of scholarship, perhaps, but the ribbon was the pride of great type foundries in their fonts of the rarer Asiatic scripts. Vatican, Bodoni, Imprimerie Royale, and Oxford had been slugging it out (in both senses) with maces, dealing great blows calculated to cower their mighty antagonists.

The Imperial Printing Office at Vienna entered the match in 1844 with an

12. Richard, L.: Manuel des langues mortes et vivantes, contenant les alphabets et l'orasion Dominicale, en 190 langues. Paris, 1839. 10mo, 112 pp.

13. Specimen characterum typographii S. Concilii Christiani Nomine Propagando Sanctissimo Domino Nostro Gregorio XIV Pontifex Maximus. Roma, 1843.

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elephantine folio that is hard to lift and cricks one's back to read. This was Auer's 'Das Vater unser in mehr als 200 Sprachen und Mundarten in original Typen.' There are 28 letterpress printed sheets, folded once each, with over three square feet of printed surface. Since the work is important and difficult to find, a summary of the contents would be in order.

1, 2. Elaborately historical dated title pages.

3. Relationships between alphabets of the world, shown as branches of a tree.

4. The largest and most elaborate dedication in the world, with "Kubeck von Kuban" in decorated capitals over two inches high.

5. Sources for the 605 examples.

6. List of languages in Adelung.

7. The languages classified and in order of printing.

8-10. Exotic type fonts of other places than Vienna.

11-18. Examples of Lord's Prayer in 206 languages, in close column format. (Rich in south Asian, poor in African and American.)

19, 20. Impressions of fonts of type of 102 alphabets complete with ligatures and variant forms.

21. Survey of previous polyglot Lord's Prayer books.

22-28. Showings of exotic Lord's Prayers in other published collections. For typographical comparisons Auer is of unique importance. In that period attention was being given to making foreign letters in their proper form, not only in faithfulness to the originals, which were script, but as beautifully cut type characters. Sheets 19 and 20 are of the utmost importance to the student of exotic types (in distinction to exotic scripts). After Auer there was little to contribute to the collecting of types for all languages.

About 1855, judging from the format, appeared a collection of Lord's Prayers in 43 languages, all lithographed, but inside tressures copied from the famous Maximilian Prayerbook by Albrecht Durer. Some printer had found a cheap way to get out a rather handsome book [14] by an author whom he didn't have to pay, as the more unusual languages bear the credit line "ex editione S. C. de Propaganda Fide." The effect is very charming, as Durer's delightful borders are lithographed in a second color, green or violet. (This was not to be the only time Durer's "Maximillian Gebetbuch" has been impressed into service to decorate other's work. The author has a set of large format pages consisting entirely of surrounds from that manuscript ready to be filled with someone else's copy.)

It is of special interest in connection with the work at hand that in 1869, the year before the completion of the present example, the Vatican Press published a specimen book of its types.[15] The types are by no means as varied as in the present book, instead they are of a Bodoni character, many of them too large and too condensed. Each page has a typographic border, but instead of being all different the small number of designs are used over and over in rotation. Moreover, they are not from the same fonts as used in the Marietti book, except for two pages at the end.

The "Saggio" also contains a number of full-page photographic prints of

14. Oratio Dominica polyglotta singularium linguarum characteribus expressa et deliniationibus Albert Dureri cincta. Edita F. X. Staeger e lithographia J. B. Dressley. No place, no date (c. 1855). Sm folio, 43 pp.

15. Mareggiani, Allesandro: Saggio de carateri fregi aquistati per conto della stamperia della rev. cam. apostolica dell'amministratione comtressato Allesandro Mareggiani, Stabilimento Camerale, 1863.

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machines in the Vatican Press. There are six different pictures of cylinder presses, a binding press, roller and cutter. Attention is called to the frontispiece of the present book. It is a copy in collotype of the actual photoprint pasted on the flyleaf of our copy and is clearly a composite of photographs of the same equipment with some added artwork. The comparison of Mareggiani's Saggio and Marietti's Oratio leaves several mysteries. Here were two books of the same general purpose: to show the resources and types of the Vatican Press, within a year. The Saggio displays only a narrow range of current "classical" types and a very few borders, using only a small part of the repertoire of Lord's Prayer text in various languages which the Society for the Propagation of the Faith, as the central bureau for foreign missions, must have possessed before 1869, especially as we are shown they were on hand in 1870. No polyglot Oratio Dominica from the Vatican before Marietti's had shown more than 55 specimens and the variety of borders used was no more than a good commercial printer might be expected to possess. It was as though Marietti, whom we know to be a careful scholar familiar with the resources of the Vatican Press, disgusted with the inadequate and pompous examples published, wanted to show the world what the press was able to do. Yet the issue of the present book was so small that few of the great libraries of the world seem to have a copy.

In spite of the apparently small issue of the Marietti book, the tide seems to have turned and there have been few polyglot Lord's Prayer books since. Partly, this is to be ascribed to the tendency away from religious subjects and partly to the completeness of coverage of languages of the world, as well as to the fact that all languages with a special script had been set in moveable type. The books to come later could only excel by the total number of languages which could be amassed together.

There seem to have been none until in 1884 when G. F. Burgholz in Chicago published a collection of 188 Lord's Prayers in an octavo book of 200 pages with a modest repeated border. Exotic alphabets not used in Marietti are: Bengali, Bugi, Kanarese, Chanba, Cherokee, Chipewayan, Cree, Golla, Gordi, Gujarati, Javan, Macassar, Malayalim, Orissa, Punjabi, Squa-Karen, Tamul, Telugu, and Tigre. Most of these alphabets are represented in Auer but we do not know where Burgholz obtained his material or his types. By the end of the nineteenth Century many Asiatic types were being made in Amsterdam, (though we are not aware that the Lettergitterei ever printed a polyglot Oratio Dominica); in Lepzig, where the firm of August Pries cast some of the less rare scholarly and Asiatic types; and in London where the firm of Gilbert and Rivington cast and sold every Oriental alphabet.

In 1891 Gilbert and Rivington published "The Lord's Prayer in 300 Languages." The need to cap their own climax must have urged on Messrs. Gilbert and Rivington, for in 1905 they published the Lord's Prayer in 500 languages. Many ancient languages were added and also some of the many African and Polynesian languages. Historical development of European languages is shown by examples and the rare alphabets noted as absent from the earlier edition were included. This leaves unrepresentd only such special and fugitive alphabets as Mende, Karoshthi, Kalmuk, Barriun, the transitional forms of Maurya, Passepa, Iloco, Pargasinian, Pampangan, Tagbanna, Mangyan and Buhil. The ideography of the Lalo and Moso are excepted, as they are not alphabetic.

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IV. THE BORDERS IN THIS BOOK, WITH A SURVEY OF THE HISTORY OF BORDERS

The practice of surrounding the text pages of books with borders has a long but checquered history. We are all aware of the elaborate and colorful page surrounds in medieval manuscripts. Usually borders were reserved for first pages of main divisions, particularly so in works of factual character. Prayer books, however, might have borders on every page, and these include some of the most beautiful and elaborate books ever created.

With the invention of printing ornamentation disappeared for awhile. The printers had all they could do to produce the text. To imitate the elaborate multicolor borders was far beyond their powers, so space was sometimes left for professional illuminators to work, if the purchaser wished to pay the much greater price for a decorated book. A notable exception was the prayer books produced in France from 1488 to 1525 by du Pré, Verard, Pigouchet, Vostre and Tory.

Each page of text was surrounded by woodcut ornament in strips and marginal illustrations or decorations. Some 300 editions of these were printed, and they remain among the most beautiful (and expensive) of all printed books. The decoration of printed prayer books was in keeping with the practice in manuscript, and no doubt filled a need. Thus, we see that our Oratio Dominica is directly in tradition, as a book of prayers.

Though it was a comparatively easy matter to engrave a strip of wood to embellish the printed page, and indeed to use these over and over through the printing, this was practically never done. We can only ascribe it to the traditional *ad hoc* character of printers, and possibly to the egotism of authors. The publisher, as a middleman, did not exist. Thus, *par force*, at first was established the usage of no decorative surrounds on texts. Even though a printer's flower or border element could be designed and cast in quantity just like letters, and these could be locked in with the type, still the examples of typographically decorated text pages were rare until about 1570 when Granjon in Antwerp executed a work of genius. A combination of two paired ornaments, a corner, and a segment of rule which when set in various arrangements could produce a large number of apparently quite different borders, medallions, or arabesques. For four centuries this font has been used for book decoration, and it is available today in Monotype.*



* Monotype matrix numbers 1233-1238.

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An entire book has been devoted to tracing its history and showing original combinations.† A similar combination even more versatile, composed of nine sorts was devised about the same time.‡



Through the 1600's and into the 1700's a number of repeat border and corner pieces were sold by the typefounders, but they do not seem to have been much in use. The art of printing was at a low level. Any presentation that needed to be artistic, whether a title page, a tradesman's card, an invitation or a proclamation, called for an engraving, and the engravers were artists.

In 1742 Fournier le Jeune, printer, type designer, artist, author, musician and pastry decorator, published his celebrated "Modéles des Caracters." Contemporaneous or nearly so were showings of repeat border motives of similar characters by Luce, Lamele, Loyson, Bricquet, Trattner, Adibert and Gillé. Fournier not only preceded them but excelled them by his taste in arranging the small fleurons in groups, with rule, to create charming original borders. His splendid "Modéles des Caracteres" contain two large folding plates with suggested arrangements of his sorts. During the latter 1700's many books were decorated *á la Fournier.*

In the period from 1800-1830 severely and purely classical motives predominated in borders. This was the period of David, of Hepplewhite, and of Bodoni. As stated elsewhere in these notes Bodoni reigned as supreme arbiter in matters of typographical taste. He designed some beautiful border elements, but his own taste, and that of others he influenced were too severe to permit much use of them. In France typographical design was dominated by the Fonderie Generale of the Didot family—classical, hard, elongate—but they were not active in design of ornaments. There were numerous individual type designers and founders who were prolific in border design. Monnoyer, La Croix, Cappon, Gando, Molé, Leger, Deschamps, Doyen, and the firm of Laurent, Balzac and Barbier (the Balzac was actually the great Honoré de Balzac). The French borders of this period had an appearance like Empire cast brass furniture decoration. The individual units were often combined to good effect, but were not designed as a combination border assembly.

In 1838 the borders suddenly changed to small thin line filigree units. These could either be set single line for a thin structureless border, or massed, even sculptured into multiline strips or complex quadrates composed of several sorts, to make an effect of lace doilie. The chief use of these seems to have been for the amusement of the composers of typefounders' catalogs and pseudo-architectural extravaganzas for presentation on "Koppermaandag" by Dutch composers after New Year's Day, hoaxingly attesting their clearheadedness. Presumably their application required so much design and flawless composition that printers were not able to use them.

With the turn to small, unstructured units, it became possible to set them into figured lines or shapes. To facilitate this the possibility was seized of combining units to set angles, semicircles or other linear figures. Close study of my virtually complete collection of typographical borders places the beginning of the combination border in 1839, from the specimen of the firm of Pennequin at Brussels. Bruce in New York in 1842 showed a 9-sort combination with a

† Caflisch: Kleines Spiel mit ornamenten. Angelus-Druck. Bern. 1965.

‡ Monotype matrix numbers 700-709.

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broad rule core and fill-in of filigree, apparently his own design. Boston Typefoundry in 1842 shows the 1839 Pennequin combination, and four others of that ilk, one of which was just double lines. The French type designers of this decade showed no combination borders, but were very prolific of borders, surrounds and fancy corners.

It was Thorowgood of London who showed more activity, early, than any other founder, in the 25-page display of his "Mathematical Combinations." All the Boston 1842 combinations are these; and many others, together with a very fertile synthetic activity. Since they made far more use of some 7 different combinations at an earlier date than any other foundry, I believe the credit should go to Thorowgood as the originators of combination borders.

All these early sets are of one general character, to make a continuous flow of lines with or without background detail. They are not combinations of flowers or vignettes to make inflorescences or vines.

The borders of the next decade were involved with further breaking up of the rule, but with a filigree or foliate accompaniment. In Figgins' hands they became "variable arabesque borders." His Victoria border with 43 sorts became a marvel of versatility and intricate beauty.

We must look for the original sources of the combination borders in our book. The great difficulty in this kind of search is to distinguish between the real originators and the matrix buyers, or worse, the electrotyping copycats. They are in the showings of American founders—White, Boston, Bruce—but many are recognized as European, so that the others are suspect. Many of the best French designers offered only unjustified matrices for sale. We have seen, in the Butler Library autograph letters from French designers offering Matrices to Bruce in New York, with typographical proofs. While McKellar's great specimen of 1885 and Bruce's of 1882 dropped many of their earlier combinations, Connor was something of a pack rat, so that his 1888 catalog of borders—the largest except Derriey—gives a pretty complete rundown of all but the earliest combinations. He shows 51 combination borders before his No. 63 which is dated 1868, and they are obviously pretty much in chronological order. Many of these are simple, with 5-8 sorts. His No. 90 is dated 1870, and looks it. McKellar's No. 63 is identical with Connor's.

The American designers must have taken over the combination border about 1870. The large catalogs of the day—McKellar, Bruce and Connor—have much larger showings than the English, with the French still showing almost none. The seventies were the sweetest period in combination borders. Freed of the trammel of the rule and filigree or foliated rule great variety was introduced, so that one border had no resemblance to another. There are, for example, the delightful, foliated, vinaceous series 44 of McKellar, with 128 characters; the curvaceous but not so versatile No. 53 with 97. Bruce was generally content with fewer characters, but sometimes exhibits more art. We are past the year in which Marietti's book was printed, so this historical sketch must give way to analysis of sources but we must have a capstone—even a headstone.

The 1880's in America was a free-for-all with some completely untrammeled and previously unimagined build-ups, often charming. But there crept in the seeds of degeneration with imitations and the outré: Japanese, Egyptian, Assyrian motives which were little more than pictures. Finally were the *betes-noirs* of the nineties—better forgotten. The German school had caught on then and *ohne hast, ohne rast*, produced the Germania border of Klinkhart (405 sorts), and the Pompadour border of Gensch and Heyse with 186, all beautiful rococo elements from a 4 point quad to 8 picas!

The Vatican Press has always been outstanding in the design and production

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of exotic types, particularly in connection with the evangelical activities of the Council for Propagation of the Faith. Are the borders in the present book the design of the house, or were they purchased in the open market?

To obtain an answer to this question systematically, we must group the page showings by identifying the border elements used. All are different, but we recognize the same elements in several borders, even on a hasty survey. Upon beginning to sort them one finds they may be immediately divided into repeat borders and combination borders.

There are only 65 repeat borders. Of these, eleven are just rule or simple (93, 193, 196, 198, 199, 221, 230, 313, 314, 315, 316). Fourteen are small strip borders made of a single element and its corner, as a simple repeat strip (88, 96, 101, 133, 145, 231, 237, 242, 250, 251, 258, 266, 281, 288). There are six pages using a certain simple foliate which gives a scalloped effect (15, 53, 74, 78, 153, 217); six employ a certain leaf and coil motif, variously arranged (16, 44, 275, 279, 301, 304), five use a certain character as a repeat border, actually from the combination font we designate as No. 3 (60, 89, 197, 238, 282). In addition there are seven which use corner pieces in an uncomplex manner (48, 98, 152, 210, 292, 299, 333). Then there are six pages which show combinations of simple repeat borders with corner pieces inside.

The remaining 209 borders are made of combination fonts. A detailed comparative study shows these may be reduced to five fonts.

Font one is used on 18 pages (1, 39, 45, 84, 99, 119, 181, 189, 191, 203, 239, 265, 271, 289, 297, 309, 311, 318). It is formed of small units which may be only a looped line, a spiral curl, but features small leaf forms, shaded by parallel lines, not solid blacks. This font of 130 characters, entitled *taille douce* (etching) was a product of the great Parisian house of Battenberg. We have a copy of their letterhead using this font as a surround dated 1860. In fact, the occasion of the missive was a billing for a large number of matrices sold to the Johnson typefoundry in Philadelphia.

It may be of interest to the type collector, that this font has been reconstructed in all its sorts by the present writer, so that this very decorative yet modest border may again be printed in many variants.

Font two is used on 32 pages (8, 29, 33, 35, 36, 43, 57, 65, 66, 73, 91, 99, 100, 103, 134, 135, 165, 168, 172, 180, 186, 204, 213, 225, 229, 243, 269, 286, 290, 298, 306). It is similar to font one, but may be distinguished by the fact that the leaves lack the grey toning given by scribing parallel lines in them; instead they are basically solid blacks, but pierced by white spaces. Both font one and two are better adapted to elaborate corners and symmetrical clusters than to continuous surrounds, but this style of decoration was popular in 1870.

To identify the origin of a border, historically, one must search through old typefounders' specimens. There are still extant but very few type catalogs from the mid-nineteenth century, as they were worn out and mutilated in the shop. When in the form of bookelts they were considered as ephemeral. These are the rarest. The present writer's collection of border specimens actual or photocopied is virtually an exhaustive one. Yet the origin of font two and font eight eluded every search. Almost by chance a four page specimen of the type designers Renault and Robcis, of Paris, for 1859, was examined more closely. Here were the prototypes of font two and font eight, as well as for several repeat borders used in our book but previously not identified: that used for pages 72, 104 and 130, and the one used on pages 22 and 107. But for this unexpected find our border research for this book might have made a poor showing.

Font three is used for the decoration of 92 of the pages of this book, yet

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each arrangement is used only once. These 92 pages may be grouped into three about equal sets. Group A includes 18 examples (10, 27, 32, 85, 86, 87, 97, 102, 110, 132, 147, 156, 159, 183, 194, 195, 270, 276). The corners are built of rectangular elements and the sides of double lines. The lines are not thick and are decorated with an intertwined tendril. Group B, 17 examples (4, 9, 34, 49, 120, 121, 131, 141, 144, 166, 169, 170, 175) is characterized by rounded corners but with vinaceous elements like those of group A, though obviously from the same font. These have single lines on the side walls, often with a plain rule. Group C uses elements of the font as repeat elements in a border, but the corners may have additional elements. It is this group that shows the real richness of this font. There are 18 examples. (31, 59, 75, 89, 105, 148, 164, 272, 273, 280, 282, 283, 305, 42, 47, 56, 79, 208, 295) The entire 92 pages of settings in font 3 are from one font which we have identified as originating with V. and J. Figgins, typefounders of London, who showed it in 1868 as a font of 43 sorts, under the name of Victoria Border. It was imported to the United States and occupied a page in McKellar's catalog as border No. 67. It has even more versatility than the Oratio Dominica book shows. Figgins creates some elaborate and beautiful arabesques. We consider it one of the few greatest of combination borders.

No other use of combination borders in this book equals the first three described here in number of uses. The next most utilized combination is the one here designated as number four. It appears on 13 pages. (5, 6, 7, 17, 18, 19, 46, 95, 124, 157, 163, 200, 201) It consists of a very heavy line, straight or curved, and ornamented with vines with well developed leaves, cross-lined to gray them. We find it originated at H. W. Caslon Co., London, and was shown in 1856 as "Combination Flowers, series No. 3," where it occupies a page. There are 20 sorts in this border. It is practical only for complete surrounds, as there are no tapering finial pieces.

Font five of this series is a combination border used on pages 58, 106 and 108. It consists of Chippendale scrolls which are used in pairs. This is found in V. and J. Figgins specimen book of 1868 under the title of Flexible Scrolls. The font consists of 29 sorts, but only a few are used in the present book.

This nearly completes the identification of sources of combination borders used in this book.

There is a set of cross-shaded leaves used on pages 111, 187, 160 and 182, and another design, obviously an earlier one, with a broad middle tract on pages 155 and 176, neither of which can be identified; though similar designs are shown by other typefounders of the period.

In addition to the main categories of simple and combination borders used for the analysis here, there is a small third group of complex borders which use combinations in especially elaborate arrangements or with other border material. This distinction is made more to distinguish them as among the most beautiful in the book. Pages 115 and 318 and 300 are formed mostly from font one. Pages 303 and 306 are made from font two. Pages 83, 307 and 319 are a miscellany. Page 308 and the border on the title page are a beautiful setting of the leafy sorts from font three plus a fine corner piece first shown in Wood and Sharwood of London, in a specimen book of about 1840. So the borders were not designed under the auspices of the Vatican at all, but were bought in the common market from the showing of the wares of Parisian and London typefounders. Nor were they in the latest fashion, but Marietti made more of what he had than has any other book before or since for we know of no other book which has 274 different borders!

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V. A NOTE ON THE TYPES USED IN THE EXAMPLES

The types in which the examples are printed can be sharply divided into two great groups: those using the Roman alphabet, and those using other alphabets. There are 69 pages printed in non-Roman types, but not that many different scripts. Thus there are 6 examples printed in square Hebrew of different fonts, 9 in Greek fonts, 7 in Cyrillic Slavic, as well as numerous examples in the varieties of Arabic. There are several Syriac fonts, and several Glagolitic. This does not leave very many really exotic scripts, and there were a number of which the Council for Propagation of the Faith had no types, at that time. However, all of these had been rendered into type by the Imperial Press of Vienna since 1840 under the direction of Auer, and all of the complete alphabets are shown, printed from type in Auer's little known *magnum opus*, as examples and as alphabets. These sheets are too large to reproduce here, but qualified scholars may obtain photostats from the author of these notes.

We have filled in with examples, chiefly from Gilbert and Rivington, for examples which had to be printed in Roman characters because the Vatican had no type in native character on hand in 1870. Their recovery from the Napoleonic pillage was not yet complete.

Of course books in many of these more exotic characters are no longer printed, as the native scripts have been replaced by Roman, by Cyrillic or by Arabic. This is a great cultural step for the peoples involved, particularly when the alphabet is the Roman, but it evokes at least a passing sigh from the collector of the exotic and the lover of the preservation of diversity in mankind. But these are sybaritic attitudes and must be squelched.

The remainder of the examples are printed with the Roman alphabet, but in as great a range of styles as usages and fonts at the Vatican in 1870 would permit. The typefounders' catalogues of 1870 were very rich in type fonts. Most of the letters popularly relegated to "gay nineties" were already in existence in 1870. Their proper name is "fancy job fonts." However, they were used only for titling and display and seldom found their way into books, even on the title page. Book design has always been ruled by tradition and conservatism. Most of these fancy letters were too large to set as body text anyway, but of those which were small enough Marietti has made use in his book. Even so, there were not enough of possibly usable faces to allow a different font for every example, so there are some 76 pages set in the Didot-influenced type of that day. Strangely, the influence of Bodoni, the greatest post-renaissance typographer Italy ever produced, shows little effect and his fine line of borders is never used here. (Pages 10 and 17 may be called "Bodoni"). There are also 40 italic fonts. They require no especial comment.

There are seven pages in black letter (163, 164, 167, 168, 186, 209, 210). They are not outstanding in design, and certainly the Italians with their Roman tradition have never been masters of the black letter. There are six examples in connected script, which is usually called English in continental specimen books (Pages 171, 172, 173, 174, 180, 181). Pages 180 and 181 are a sort of Civilité.

The 23 examples printed in other forms of the Latin alphabet range from

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variant to freakish. Pages 85 and 87 are an outline sanserif. These are in showings from about 1850, and probably English in origin. Figgins, Thorowgood, and Wood and Sharwood were all responsible for bizarre types; Caslon and the French were more plausible. Egyptian types had already come out (Pages 90, 160, 177) but a left-shaded (133, 185) and an extremely condensed (263, 264) are unusual. Extreme Bodonis (91, 183, 202, 203, 258, 275, 276) are in evidence, though it is not really right to pin such types on him. There are square serifs in outline (73, 188, 208) and shaded (207).

Page 189 shows a Pisan, or back-slant body type. These are dubbed Pisan, not because of an Italian origin but because of the reversal of the letter slope.

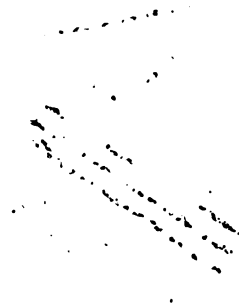
Finally, pages 88 and 89 are a showing of the perverse type family called Italian, with gross serifs and thin verticals, a contradiction of the usual principle of letter thicknesses. Our researches show such types in north Italian typefounders' specimen books of the 1830's and not in the English ones of that period, so perhaps this abortion must be laid at the door of Italy, otherwise so sure of taste in all matters artistic.

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